



47-5-
6

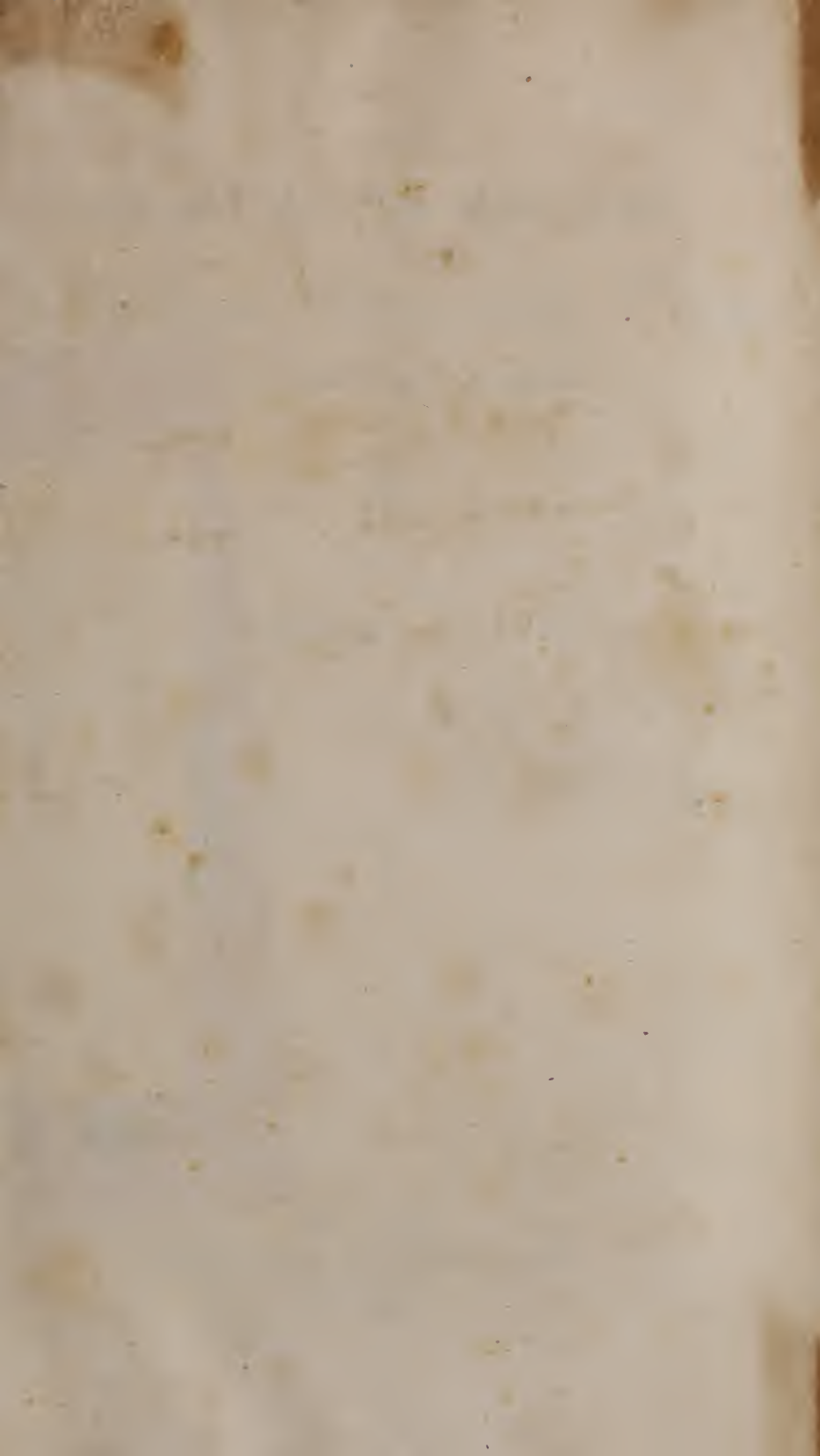
No. ~~47~~ 94
SOCIETY
 OF
C. A.
INQUIRY ON MISSIONS,
 AND
THE STATE OF RELIGION.

LIBRARY
 OF THE
 Theological Seminary,
 PRINCETON, N. J.

Case, I
 Shelf, 7
 Book, No.

Soc. of Eng-
on Missions -
147 - C. A

1841
The P. O.
of
the
of
the





Digitized by the Internet Archive
in 2015





MOING SHWAY MOING,

A Burman Teacher

Engr'd for the Amer. Rep. Magazine.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 14.

August, 1834.

No. 8.

PIETY ESSENTIAL TO THE FULL DEVELOPMENT OF THE MENTAL POWERS.

EDUCATION is the great, absorbing subject of the present day. The mass of the community seem, at length, to be waking up to a knowledge of the fact that men have minds as well as bodies; and that it is just as reasonable to use means for the cultivation of the powers of the former, as of the latter. Provision is now made, that, at the age of eighteen months—the age until which nature herself teaches children, and teaches them assiduously too—the work of intellectual training may be begun. And from that point it may be carried on indefinitely—under instructors, till the pupil has attained sufficient knowledge to be able to direct his own studies—and thence, through the whole encyclopædia, with no hindrances in the way, other than those which spring from man's native condition.

Amid the general diffusion of knowledge, but few are so stupid, around whom the light hath shone, that they do not wish to become, as the phrase is, *educated*. Perhaps some may have very indistinct ideas of what it is to which they aspire, in seeking an education—they may not have even reflected on this question for a moment—but, at any rate, the words have a charm; and a spell is upon them which they cannot break. By the aid of manual-labor schools, or by the benefactions of private friends or of public societies, they must have means to get an education. Nothing else will satisfy them.

But what is the object of being educated? It is not, most certainly, to supply employment for a few waste years of life, for which there is no other use—although some students live, as if they supposed this to be the case. It is not because the dictates of custom and of the age require it, and one would be a stranger at home, if he did not submit. This would be a miserable prostitution of the

immortal spirit, which the Almighty hath put within us. It is not for the sake of acquiring fame. A little human applause, which at best is only a breath, would be a poor recompense for years of intellectual labor—accompanied, as this labor frequently is, with the wearing and wasting of the material frame. Much less should any one be satisfied, when he gets his diploma in his hands, that he has gained the blessing, which he has been for years anticipating.

It is none of these objects, which the work of education is designed to answer; but one far nobler than all. Its purpose is to render the world full of interesting things, and to open the eyes to perceive them; to break the seal of mystery, that had been set on whatever God has made; to people the air, the earth, the water, yea, all things with subjects of thought; to subordinate the animal nature, and to make the world of mind assume its ascendancy. It is to take man from the degraded state of a mere thing, that breathes, and eats, and sleeps, and dies—and make him a student of the universe; an humble pupil of the Almighty; an honor to his race, and a benefactor of the world. It is, so to lengthen out his existence on earth, through the continued operation of the causes he may have put in motion, that 'being dead,' he may 'yet speak'—may speak, for ages to come, things that shall make men bless his memory. It is, to train the mind to the dignity, and bliss, and glory of the angels—to make man, (a poor, weak, infant as he was but yesterday,) equal, in learning, and in mental ability, and in profound thought, and in gratitude, adoration and praise, to the noblest seraph that now ministers before the throne. It is, to restore to him in truth the image of his Creator; and, in a brighter than the earthly Eden, to admit him to eternal communion with God. In short, it is its design to *secure a full development of all the mental powers.*

It is not to be doubted, that every item of knowledge we acquire, of whatever kind and from whatever source, contributes to the cultivation of the mind. Every hour of study—of deep, abstracted, thorough study—is an advance in the work of mental discipline. The more facts we treasure up—or rather, the more we learn to incorporate into the *materiel* of our own minds, and thus get the ability to turn to useful account the facts we treasure up—the nearer do we approach to a state of perfect mental development. But it well becomes us to inquire what attainments, and of what kind, are requisite, in order to perfection. For with nothing less than perfection, it would seem, should he be contented, who has perceived but dimly the enjoyment of a cultivated mind. Indeed, we see not how he can be satisfied to remain away from the source of knowledge, who has drunk at its streams. We see not how he can rest at ease, if he knows that the fairest fields lie yet untrodden—that the most blessed fountains, so far as his profit is concerned, roll on their pure currents in vain—that he has been spending his life, rejoicing in a reflected light, while he has never looked upon the great, exhaustless orb that supplies it. How can he sit down at ease, as if he were 'already perfect,' if he learns that he is

without that which is indispensable to the full development of his powers?

It is not our design to assume for the influence of religion upon the mental powers more than we think can be proved—nor yet to investigate the reasons, why some men, of fervent piety and public education, remain all their lifetime intellectual dwarfs. We imagine however, the whole would be accounted for by saying, that their education was not sufficient to give them facility in the use of the instruments of mental cultivation; or, in addition to this deficiency, they have intrenched themselves in ‘the castle of indolence,’ and refuse, on some inglorious and unworthy apology, to continue the work that is begun. We repeat, it is not our design to assume for the influence of religion on mental cultivation more than we think can be proved; but, in the remainder of this article, we shall endeavor to establish the following sentiment, *viz.* PIETY IS ESSENTIAL TO THE FULL DEVELOPMENT OF THE MENTAL POWERS.

Perhaps this might, for some reasons, be expected, as a matter of course. When we become disciples of Christ, the intelligent mind begins to be obedient to its intellectual author. It begins, for the first time in its history, to acknowledge its own dependence; to perceive the excellence, to adore the goodness, to admire the forbearance, to take interest in fathoming the mysteries of him whose greatness is unsearchable; and to pant for pure and perfect resemblance to him. Thus commences in that spirit the work of honoring God and living for his glory. And, if mental strength is a source of happiness—yea, one item of the divine image impressed upon the soul—will not he, who has ‘given for us his own Son, with him also freely give us all things?’ If, with the first thrill of piety, we are so far waked up as to long for intellectual development, that we may enter more fully and far into the deep things of God, will not he who has bestowed the greater blessing, much more add the less? But in this matter inferential reasoning is not alone. We have argument.

I. Piety is the source of a class of emotions, which, in its absence, are unknown. Every emotion, or series of emotions—indeed, every act of the mind goes to promote its culture. For it is the exercise of the mind, as of the body, which contributes to its perfection. In this argument we do not mean to say that piety confers upon man any new *natural* faculties, such as he did not always possess; but only that a mode of action, of which those faculties are capable, and which has never before been put forth, commences as soon as the heart is renovated. For example, as a fruit of piety the mind is led to cherish such thoughts as result in vivid perceptions of the nature and reality of the spiritual world. This dark and dingy planet, and the suns and systems that roll in the same universe with it, cease to be its absorbing themes of meditation. A window is, as it were, opened—not into heaven only, but into the world of spiritual beings; and their existence, their character, their prospects, and his own anticipated companionship with them, put on the definiteness of reality. The Christian learns properly

to appreciate divine revelation—to view the Bible as the word of God addressed to *him*. He has a more fervent gratitude; a sweet, though sad, regret for failures in duty, mingled with cheering thought of the great Intercessor; a pure, and reasonable, and sanctifying joy; an unfailling hope—all which spring from his pious emotions, and lead the mind into a sort of action, to which the unholy are strangers. ‘The natural man receiveth not the things of the Spirit of God;—neither can he know them, because they are spiritually discerned.’

II. Piety removes many of the obstructions in the way of advancement in common knowledge. For it frees man from the dominion of sense, and sets the mind at liberty. Any, even the smallest, subordination of the mind to sense dims its powers of perception, and clouds the firmament into which it is gazing after knowledge. It is subjection to sense—if not sensuality—that darkens the brightest powers, and prevents minds, apparently of the most promising character, from attaining that perfection of which they are capable. It was such a subjection, which clipped the wings, and brought down the soaring eagle of Dryden, and Pope, and Byron. A similar subjection—a love of intoxicating liquors—it is said, is likely to work the same ruin with Coleridge, whose intellectual energy and clearness have already spread his fame and his influence, and gained him disciples, in every nation where he is read.* When we think of such a catastrophe, we cannot help exclaiming—‘Oh, if they had fervent, humble, prevalent piety, those minds might soon have rivalled the angels!’ We might have seen in them, what is so rarely found, an approximation on earth to the mental vigor of heaven.’ It is one great result of piety that it frees man from the thralldom of sense, and gives the dominion to mind. Hence, in this way, piety contributes to perfection of knowledge on common themes.

A second means by which it effects this object is by giving the mind a habit of clear meditation on the higher themes of divinity. It is probable that the multitude of men pass through life with no more lofty effort of thought than is required to solve the questions—‘What shall we eat? What shall we drink? Wherewithal shall we be clothed?’—an effort of mind, which scarcely ranks above the instinct of the meanest of the brute creation, whose grand inquiry is, where they shall find the best and most abundant eating. But piety *originates* in thought, more or less regular and systematical, leading the soul, in view of reasons and motives which it summons into its own notice, as directed by divine influence, to prefer holiness to sin, and God to the world. And growth in grace, which is, by divine command, made binding on every Christian, depends, it might almost be said entirely, on the *exercise* of the mind on religious themes. For, however much nutriment the Holy Spirit should furnish, if the soul do not incorporate it, as it were, into its own nature,

* See an article in the ‘Temperance Journal’ for Nov. or Dec. 1833, entitled ‘Gin and Genius’—where these and other similar facts are stated.

and appropriate it to the supply of its spiritual demands—as the body uses the food we consume—growth in grace would be wholly out of the question. It is, moreover, essential to the advantage to be expected from religious contemplations, that they should be clear and distinct. Though they concern matters that lie above and beyond the world of sense, yet they are, in some degree, within the grasp of a sanctified and humble understanding. And the Christian will daily seek to attain all the definiteness in his contemplations of spiritual realities, which is, in the nature of things, possible. But if it be the tendency of piety to give the mind an increase of clearness and power in its meditations on those higher themes, much more will it gain in its capacity to comprehend the mysteries of common knowledge.

A third way in which piety produces this effect is by teaching the proper province of human reason, and enabling men humbly to yield to the sentiment, that, in some things in the present life, they 'know only in part.' The history of the schoolmen is proof enough of the waste of talent, upon matters beyond the circle of human attainment as well as upon trifles, which might have been employed in promoting the good of men and the glory of God. It is eminently the work of religion in the soul, to guide human reason, in its inquiries on every subject, to its proper limits; and, after it has reared there a stone of memorial, and poured itself out in humble adoration of him who 'is wiser than men,' to lead it to some other train of investigation, which it shall follow out to the same barrier. The proud mind, unsanctified by grace, would rather *proceed* in the track of its own choice; and if it finds a ledge of rocks in its way, would dash, and break, and founder upon them, as if it were expecting to leap over the resistance which God has opposed, rather than leave that place as impassable, and go back in search of other outlets into the ocean of truth. But the prevailing philosophy which now regulates our religious speculations, just so far as it becomes practical to us, will lead to an humble submission to the will of God. And although reason, without religion, may effect such a result partially, yet it is evident that the humbling and adoring views that spring from faith are most likely to produce a state of mind which is so necessary in the advance of common learning.

III. Piety is essential to perfect mental development, because it leads to the highest themes of meditation, and gives the mind an interest in them. A person, whose life is expended in performing some of the most trivial and insignificant operations, would gain but little physical development. For instance, in the pin-manufactories of England, each pin passes through eighteen different hands; and each one of eighteen persons, contributes his portion to its perfection, before it is ready for the market. Now if it could be conceived that one of these persons should have no other bodily exercise at all during his life, and no knowledge higher than that which is involved in the making of the eighteenth part of a pin, how very far would his faculties be from perfect development? In order to gain perfection of bodily culture, it is necessary to train

every faculty to the utmost limit of its capacity. And, in order to gain perfection of mental culture, it is equally necessary to train every faculty of the mind to the utmost limit of its capacity. In the former, this can only be done by employing those faculties on the objects proper to call them into exercise: the same is true in the latter. But the man without piety is spending all his life without attention to those themes which are essential to mental perfection, without interest in them, or employment upon them. In fact, he is, in the mental world, just what the artist would be in the natural, who should never do, nor care to do any thing, except to make the eighteenth part of a pin.

This can be shown. However profound may be their learning, men without piety devote all their attention to the material and the spiritual world—(*spiritual*, in its proper signification, as contradistinguished from *material*.) Their thoughts are all expended on investigations of the laws of matter and the laws of mind. The wonders of the *created* universe form the limit of their inquiries. Some let imagination go out and stray among stars and suns, or penetrate the depths of the earth, or plunge into the store-houses of natural science; and when it comes back to them, bewildered and amazed with what it has seen, they care only to reason out for it some plausible interpretation, and then send it out on another voyage. Others are led by their tastes to linguistic study. And when they have settled the reading of some disputed passage, or discovered the meaning of a doubtful text in a pagan poet, they fold their arms, and sit down in the grandeur of self-satisfaction—as if they had attained the highest achievement of which the human mind is capable. But, alas! how have they all deceived themselves! The great universe of *uncreated* glory remains unthought of. While they have been rubbing and polishing the eighteenth part of a pin, in intellectual matters, the infinite themes of thought, which open, and widen, and deepen all around them, have been completely eclipsed. Well may we say—‘Alas, poor human reason! led away by a phantom from the eternal substance, and by a glow-worm’s night-fire from the sunshine of unspeakable glory!’

This brings us back to the proposition, that piety opens to us the highest themes of meditation, and interests us in them. It gives to God the same place in human esteem that he holds in the universe he has created, where he is all in all. It renders him the most interesting object on which the mind can fix its contemplations—yea, the centre of all; they all lie in circles, nearer or more remote; and while it wanders among them, a sort of holy gravitation is perpetually attracting it back to him, the glorious centre. Its holiest and dearest meditations concern his being and attributes; his laws and their operation, both in the material and mental worlds. All those operations become hallowed, because they are perceived to be the operations of God—the sure evidences of his presence in all his works. All the wonders of nature, by sea and land, on the earth below and in the heavens above, the clouds and storms, the thunder and lightning, the earthquake and the tempest, the rain

and the dew, are notes, which recal to memory the holy and ennobling themes of its thought. They are all made the occasions of employing the mind on meditations, such as are calculated to bring out and train its loftiest powers. The means provided for the salvation of a guilty world, on which others look as a cold and cheerless subject, the sanctified heart finds full of all interest and all excellence. The wonders of God's condescension and of the Saviour's work make the soul overflow with emotions that cannot be told. Here is food which satisfies the hungerings and thirstings of the mind—'a well of water springing up into everlasting life'—a source of mental enlargement and mental enjoyment, of which the unconverted man has never had a conception. These meditations, with the thoughts of a heaven, where the soul will still continue its expansion, amid scenes adapted to its peculiar tastes—of spirits, that have enjoyed since their creation the teachings of God in his own abode, and with whom it is to have eternal intercourse, serve not only to entrance, but to enlarge the mind—not only to fill the powers now trained, but to train those which are now dormant—not only to refresh and rejoice the energies that are already awake, but to summon every faculty and kindle every energy into almost divine action. This is but a slight view of the new world, into which we are brought by piety—but a feeble exhibition of those sources of mental development, which to the unconverted are sealed fountains. But if such meditations are calculated to open the faculties of the mind more than any others—which, we think cannot be denied—or even if they be capable of adding a particle to the development of those faculties, of which we are sure—then, piety is essential to the perfection of mental culture. And this—the leading of the mind to themes of the highest character, and interesting in them—is one of the ways by which the result is effected.

IV. Piety insures to us divine teaching. And, with all the weakness and insufficiency of man, who, that knows his own ignorance and the inability of human means alone to cure it, would not esteem such teaching above all price? He who has yielded obedience to the divine commands, and thus become imbued with the spirit of piety, is included in the gracious declaration of Christ—'If any man will do his will, he shall know of the doctrine,'—in which is promised not merely knowledge on one point, but also, by implication, such a clearing of the perceptions that all divine truth, (and why not all human knowledge?)—shall assume a vividness and a plainness, in which it was never before clothed. By piety one becomes a child of God. He not only claims God as his Father, but God acknowledges him to be his son. He puts on the meek dependence of a child. And if an earthly father, of cultivated and disciplined mind, rejoices to lead a meek, obedient, inquiring child into the paths of knowledge, shall not God much more rejoice to enlighten the minds of his ignorant and erring children?—especially, when increase in knowledge is so intimately connected with increase in holiness; when every new faculty of the mind, of which the Christian gets command, is to be employed for the divine

glory; when every item of knowledge is to be made the means of waking him to fresh adoration, and every advance in mental vigor is a consecrated advance—consecrated to the divine praise.

There are various passages in the Scriptures, which favor the idea, that devoted Christians enjoy the peculiar teachings of God. We may call attention particularly to the promises of Jesus in his valedictory address to his disciples. He there tells them plainly that he withholds some things, ‘because ye cannot bear them now’—but adds, ‘when the Spirit of truth is come, he shall guide you into all truth.’ And again, ‘The Spirit shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you.’ When brought before heathen courts, the disciples were assured that the Spirit should teach them how, and what to speak. And, although in these days, Christians may not covet that special divine inspiration which was enjoyed by the disciples, yet that they may expect, and that they actually enjoy the teachings of God, in a manner to which the impenitent are strangers, we fully believe. The nature of the case favors it, and facts confirm it. President Edwards, who is acknowledged to be the most acute metaphysician our country has produced, was eminently a man of holiness. Sir Isaac Newton, we have abundant assurance, loved the volume of God’s word, as much as the volume of his works. Payson—whose splendid and glowing imagination, consecrated without reserve to the cause of Christ, almost distinguished him as the inhabitant of some middle world, where he could hold familiar converse with the glories and the beauties both of earth and heaven, of things visible and invisible—was emphatically a Christian of a high order. There seem to be exceptions, indeed, especially among the French philosophers, and the scientific men of a still later date. But if such men as Voltaire, in the last century, and La Place, who has been dead but a few years, had been as holy as they were talented, under the teachings of the blessed Spirit, what great achievements among men might they not have effected? If, in their impiety and infidelity, they attained to *such* mental grandeur, what might they not have attained, if they had gone further, and studied the mysteries of the kingdom of God?

When he, ‘in whom are hid all the treasures of wisdom and knowledge,’ condescends to teach men, there is no danger that they will fail from dulness. He will either supply new strength, and give some new impulse to the torpid energies of the soul, or so direct their powers, that the mind will infallibly commence a rapid and glorious progression. For, is any thing too hard for him? Cannot he who created the mind open and enlarge its faculties, and so direct it as to make it, on earth, an angel in embryo? Cannot he cause that it shall begin here that steady advance in strength, which shall go on till it is rendered perfect before the throne?

V. Piety is the seal of eternal and joyous progress in knowledge. It would be truly a melancholy thought, that after having gained a little mental power and begun to approximate to the likeness of God, we must lie down in an eternal sleep; or, that our advance toward perfection must, at death, cease forever. But to

the pious there are assurances that the work here commenced shall go on hereafter with greater facilities, and proceed with a rapidity hitherto unequalled. As soon as the tabernacle falls, and the soul is freed from the clog of earth, it will become an inhabitant of that world of spiritual realities, with which it had been before but in part acquainted. The hindrances, which are opposed to its development by the world of sense around it, will be taken away. The light of eternal knowledge will concentrate itself upon the redeemed spirit—yea, in the immediate presence of the source of all knowledge, it shall enter upon a new progress—and, in the society of the pure, omniscient mind, shall it gather mental energy, and press toward perfection forever. In that world, to which all the holy shall be admitted, there shall be eternal life, eternal employment of all the faculties on the most ennobling and enrapturing themes, and eternal advance from light to light, from strength to strength, from knowledge, as well as ‘from bliss to bliss, from joy to joy, from glory to glory.’ When we are perplexed with our darkness on earth, we sometimes long for the intellect of a seraph before the throne, and would esteem almost no sacrifice too great for such power. But if we have piety, we are destined to attain more than all the vigor of his intellect, more than all the perfection at which he has arrived, more than all the joy he has yet experienced. Like that star in the heavens, which, in a few hours, passes from the dimness of the fourth to the brightness of the second magnitude, will the mind advance toward the perfection of the great Fountain of light; but, unlike that star, there will be no return to its former dimness. If the Christian ministers before the throne, he is constantly receiving and reflecting back the beams of God’s glory; and if he be sent to minister to the heirs of salvation on earth, he will still bear with him the radiance of that glory, and be enshrouded in its blessed influence. The fulfilling of his Father’s will, in whatever part of his dominions, will not for a moment retard him in his intellectual career. After the contaminating and contracting influence of the body is once taken off from the soul, and its joyous eternity is begun, whatever be its employments—and wherever—still its course will be onward—onward.

In conversing on literary, and still more, on metaphysical topics, with the unregenerate, we can never avoid a feeling of sadness; for we cannot escape the thought, that if they remain thus unregenerate, the acute powers we sometimes witness, if destined, as they are, to progression in a future world, are destined to a progression any thing rather than joyous. Without piety, those splendid unfoldings of mind, which we admire on earth, can be no desirable treasure to their possessors. Great power can only give more ability to agonize under the wrath of an offended God. But on the contrary, when we converse on similar themes with a believer, we are filled with delight in viewing every mark of cultivated intellect; because we are sure it is only the earnest of an immortal and accelerated progress in the life to come.

Whether we have proved the proposition advanced in this article or not, we leave others to judge. Even though we may not have

succeeded, we are sure it is true, that piety is essential to perfect mental development; and that, to whatever the mind may attain, if it be without piety, it is, as it were, shut up in a narrow cave, which is never visited by the light of heaven. A man may have learning, which the ignorant may almost worship. He may be so acute and profound, that they shall look upon him with as much reverence, as if he had his dwelling among the stars, or were as omniscient as they suppose his knowledge. He may himself glory in the noble aspirings of his mind, and the restless grandeur of its operations, and its panting for a state where it may unfold in a manner and under influences more worthy of his dignity. But, if he have not piety, far preferable is the ignorance of the poor widow in her garret, and *her* views of spiritual realities, which, with all her divine intercourse, are comparatively narrow. We would clasp to our hearts her hope of heaven, and prize it beyond all his 'treasures of wisdom and knowledge.' On some future day, upon the hills of immortality, she will be clothed in radiant apparel; and advanced in intellectual vigor, so that she will be a meet companion 'of the saints in light.' Every power will then unfold under the teachings of the Holy Ghost. Her soul will be large as the soul of angels. And, in such society, she will go on in her immortal progress, while he, with all his boasting, will have gone to the companionship of 'the devil and his angels.'

It is time that this article, already too far protracted, were brought to a close. But we cannot consent to dismiss our readers, without reminding them, that in their own breasts is an immortal spirit. Many of you have been engaged, it may be for years, in the direct work of cultivating and training that spirit. We would beg leave to recal the suggestion at the commencement of our remarks, and inquire, for what purpose are you seeking to become educated? Have you no end—no purpose—no object? Surely that mental cultivation which you are attaining *has* some end; and it must have an influence, either for weal or woe, on your immortal destiny. If your progress in holiness is not equal to your progress in knowledge, what **WILL BE** your progress through eternity?

We will only add, it is the sacred duty of every Christian to seek all the mental development, which it is the province of piety to promote. It is by no means fitting that they who are to be 'kings and priests unto God, and to reign with him forever and ever,' should sit down contented with the imbecility and the ignorance of children. You will present but a poor exhibition of gratitude to **Him**, who has made you 'joint-heirs with Christ,' and destined you to be eternal companions with **Him** who was 'God manifest in the flesh,' if you do not labor to become worthy, at least by some slight intellectual discipline of his society. Give yourselves, then, to fervent supplication to him, who spake as never man spake, and who can teach as never man taught. And, with all your prayers, devote yourselves to frequent, protracted regular trains of meditation on divine things. This will accelerate your growth in holiness on earth, and, in the world above, will prepare you for a desirable station among the chosen of God.

TO MR. AND MRS. WADE.

At their departure for Burmah, July 2, 1834.

Parted, but not dismissed from earth,
A thousand tender thoughts have birth,
In those relations pure and dear,
By which God binds his children here ;
In those affections sweet and strong,
Which to our Christian ties belong,
And render DUTY'S loftiest call,
When on our souls the summons fall,
A trial keen, though sweet withal !

Thus, while your hearts in kind embrace,
Clasp, and would save, a dying race ;
And seek through Ocean's roughest foam,
Mid Burman wilds a willing home ;
Still there are thoughts that love to twine
In tender wreaths round Memory's shrine ;
And there are tears that still will flow,
In showers of mingled bliss and woe,
While we thank God to see you go !

So, waking from the hallowed spell,
That breathed around the last farewell,
And the last solemn tone of prayer,
Yet lingering on the listening air—
Paul's Christian friends around him flung
Their arms, and there in anguish hung ;
And on his neck wept long and sore,
Because he sought a foreign shore,
And they should see his face no more !

LINES,

Written by a lady in her husband's Common Place Book.

Husband! may this book ever be
From prejudice and error free;
May truth alone your pen engage,
And wisdom shine in every page.

An image fair, oh, may it prove,
Of him whom most on earth I love !
And when I read it, always find
The lucid, firm, ingenuous mind.

MARY.

FIFTH ANNUAL REPORT OF THE FEDERAL STREET BAPTIST
MATERNAL SOCIETY.

In presenting this report, it is necessary to observe, that owing to the removal of the former secretary from the City, previous to the annual meeting of last year, no report was then presented; in consequence of which, the present is a summary of the last two years.

Afflictive Dispensations.

It does not appear, from the minutes of the society during the year 1832, that there were any cases of conversion among the children. The meetings appear to have been well attended, and to have exhibited an increasing interest, and more fervent desires in the members of the association for the salvation of their children.

The society had been called to mourn, rather than to rejoice. For it pleased God to afflict us, first, by taking from us a much loved and highly valued member, Mrs. Wilby, in September, 1832. This loss was deeply felt, and excited a spirit of self-abasement, and searching of heart, among the members. At the same time, we could rejoice that she was as *a shock of corn, fully ripe, ready to be gathered in its season*, and is now doubtless, *before the throne of the Lamb, having washed her robes, and made them white in his blood*. May we follow her, even as she followed Christ.

In Feb. 1833, we were called to sustain a still greater affliction, in the death of our beloved Directress Mrs. Malcom; an event which cast a gloom, not only over our own society, but over many others, of which she was an active and truly valuable member. Her loss is still deeply felt by us, and at every meeting, we painfully feel, that one to whom we looked as a guide and instructress, is no more, but has passed to her reward.

Resolution on the Death of Mrs. Malcom.

At a special meeting in March, 1833, the following resolution was passed:—

“*Resolved*, That we view the demise of Mrs. Lydia M. Malcom, the First Directress of this Association, to be a deeply afflicting and irreparable loss. To her anxiety as a mother, for her own and the children of others, it owes its origin; and to her enlightened suggestions, much of the interest and satisfaction, which it has been the means of imparting to its members. The piety she evinced was of a heavenly character, and well calculated to show the sincerity of her faith and confidence in God. The recollection of her fervent spirit shall stimulate us still to pray, and bear to the Throne of Grace the objects of her maternal care and love, for whom her entreaties will ascend no more. In this manner we will redeem the pledge, which we gave to her and to each other, when we became members of this society; and indulge the hope that as we shall severally cease to ask, others will arise to continue the requests for our children, and the rising generation.”

She being dead yet speaketh, through the medium of those benevolent institutions, of which she was a founder, or an active manager, during life; and especially may it be said of her, *her works do follow her*.

Interesting Account of Joseph R—

In the month of May, the same year, (1833,) one of our members lost a son, aged ten years, who has entered, as we trust, into that rest that remaineth for the people of God.

We hope that a short memoir of this interesting lad will be presented to the public. We cannot, however, forbear to mention, briefly, a few particulars respecting him. We do this, hoping that the example thus afforded of the success attending a mother's prayerful, vigilant, and faithful instruction, will excite and encourage others to similar faithfulness.

Joseph R—, had been from early childhood a sufferer, owing to a disease of the spine, which finally terminated his existence.

Previously to his arriving at the age of six years, though an amiable, and affectionate child, he had never manifested any decidedly religious feelings. About this period, however, after a partial recovery from a fresh attack of illness, he appeared to take great delight in the company and conversation of Christians, and expressed an earnest desire to attend the Sabbath school, and meeting. In the summer of 1831, he was able to go to school, and be out at play with other boys, and for a time his religious impressions seemed to leave him; he became less obedient to his mother, and not so attentive to prayer. Still as he was in general a good boy, and conscious that his outward conduct was more correct than most of his companions, he began to think himself better than others. His mother watched the progress of this feeling with pain. One evening she embraced a favorable opportunity afforded her, by his account of some boys, who had used bad language, to point out to him the sinfulness of it. She kindly endeavored to show him, that it was probably owing to his having been better taught than others, that he was not like them. She tried to impress upon his mind the depravity of his nature, and related an incident of his infancy, that when he could first talk, he learned profane language from a bad boy in the neighborhood. She told him how grieved she was the first time she heard him take God's name in vain, and how long and painfully she labored with him to prevent his forming such a habit. This conversation was blessed to him. The same night he was found, by his attentive mother, on his knees in prayer, and weeping bitterly after he had retired to his bed. The idea of having profaned the name of God seemed to weigh upon his spirit, and he ever after manifested a deep sense of sin, and continued to give evidence that his goodness was not "as the morning cloud, and early dew, which passeth away."

In the fall of 1832 his health gradually declined. Though he suffered great bodily pain, yet he never complained in the least. Always anxious for those around him, he seemed to forget himself. He has been known, after coughing for half an hour, as soon as he could speak, to say, "I am afraid I shall tire you all out."

His Bible and Hymn-book were his constant companions. Some of his favorite hymns were,

“Rock of ages, shelter me;
Let me hide myself in thee.”

and again,

“Black, I to the fountain fly;
Saviour, wash me, or I die.”

At one time he observed to his mother, “I was once afraid to die, and appear before God, but now he looks like such a lovely Being I am not afraid to die;” and again, when questioned as to the ground of his hopes, “My hope is in Christ, and on Christ.”

Once, when his mother expressed an unwillingness to leave him alone, he said, “I am not alone; God will be with me.”

One day, when his mother had prepared some food for him, he said, on seeing it, “How good God is, to send me just such meat as I need.” He was asked if he had food for his soul too. He replied, “Yes, mother; when I awoke, I thought of that text, *Though thou passest through the waters, I will be with thee.* And after that, *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* Once, when he was asked if he did not think it hard that he should suffer so much, he replied, “No! I think *what I know not now, I shall know hereafter.* And I think it is all to humble us, to make us fit for heaven, and direct us to Jesus. The more I suffer, the more I love God.” When asked if he wished to get well, he answered, “No! only for mother’s sake.”

Shortly before his death, when his physician told him he could live but a few hours, he expressed no surprise; and laid perfectly composed and tranquil, until he breathed his last.

Other special Encouragements.

During the year 1833-4, we have, as a society, to speak only of mercy. Several of our number have been ill, some dangerously so, but, through Divine goodness, they have again been restored to their families, and to society—purified, we trust, by the afflictions through which they have been called to pass.

Death has taken from some of us our beloved and promising little ones; but we have been enabled to say, in every instance, “The Lord gave, and the Lord hath taken away—blessed be the name of the Lord.” And we hope we have been stimulated by these providences, to work while the day lasts, and improve the time while our children are spared us, to teach them the way of salvation, and earnestly endeavor to lead their young hearts to the Saviour of sinners. Above all, we rejoice in the fact, that six or seven of our children have, this year, found peace and joy in believing in Jesus, and have joined themselves to the people of God. One of this number is now at College, devoting himself to the necessary preparation for the ministry of the word; and if it appears to be the will of God, at the expiration of the course, will consecrate himself to missionary labor among the benighted heathen, for whom he feels warmly interested.

In concluding our Report, we would express our gratitude to the Author of all our mercies, that he ever put it into our hearts to

unite together to seek his blessing. Our connexion with, and confidence in, each other, has animated us in the discharge of our duty, and increased our fervor and faith in prayer, when we have been able to plead the promise, *Where two of you agree on earth, as touching any thing that ye shall ask, it shall be done for you of my Father which is in heaven.*

It has been to many a support, during the illness of their children, that when weighed down with care, and worn by watching, there were those who would intercede with their heavenly Father on their behalf. Often when we have retired to our closets, dispirited by the daily cares and trials of life, and discouraged, it may be, by the continued impenitence of our children, we have remembered the promises of God, and thought of our association; and, knowing that union is strength, we have received fresh courage to plead with God for them, and persevere in our endeavors to bring them to the knowledge of the truth. We would say then to all mothers, who desire to train up their children in the way they should go, Come with us, and we will do you good; for the Lord is with us.

In behalf of the Board,

MARY H. S. BROWN, *Recording Sec.*

Boston, June 5, 1834.

FAREWELL TO THE MISSIONARIES.

Written July 2, 1834.

Fare ye well ! but not forever ;
 Not *forever* do we part !
 Space and time in vain would sever
 Those who still are joined in heart.
 Though away the billows bear you,
 Though our last fond greeting's o'er ;
 Still, oh still, remembered are you,
 Though we meet on earth no more.

Love that hath its sole foundation
 In the crumbling ties of earth—
That may fail, and desolation
 Wring the heart that gave it birth ;
 But the love from heaven descended,
 Built on Faith and Hope divine,
 By eternal power defended,
 Never shall forsake its shrine.

Ocean may oppose its billows,
 Earth its mountains lift between,
 Death may plant his drooping willows,
 Where this Christian love hath been ;

But, unchilled by Earth or Ocean,
 Shall this sacred friendship burn,
 And still glow, with deep emotion,
 O'er the cold and silent urn !

Far beyond this mortal dwelling,
 With its shadowy woe or bliss,
 Where eternity is welling,
 From duration's dread abyss,—
 Where immortal thrones are raising,
 Where blest saints with seraphs reign,
 And unnumbered crowns are blazing—
 We, dear friends, shall meet again !

There a throne above all others,
 Shows THE FORM to sinners dear !
 There, where all are sisters—brothers—
There shall Christian love appear !
 There its golden links shall lengthen,
 There its glorious brightness shine ;
 And eternal ages strengthen,
 More and more, the chain divine !

MEMOIR OF MR. NATHANIEL RIPLEY COBB.

The recent death of Mr. Cobb has awakened a wider and deeper emotion of sorrow, than is usually caused by the decease of a private individual. It is felt as a public calamity—a severe bereavement to Zion. His personal virtues had endeared him to numerous friends, and his liberality had caused many hearts to sing for joy. But these could not have given him so high a place in the public regard, if it had not been seen, that those virtues were exalted and purified by Christian principles, and that his beneficence was the offspring of the love of Christ. The respect which he attracted while living, was not yielded merely to the amiable and generous man, but to the active Christian; and the tears which have flowed over his grave, have not sprung solely from the loss of a pleasant friend and benefactor, but from sorrow, that a devoted servant of the Saviour has ceased to toil for the welfare of Zion on earth.

Some notice of the life and character of Mr. Cobb is due to his memory. The interests of the church require, that his example should be held up for imitation. He taught us, how, by the grace of God, a CHRISTIAN MERCHANT can live; and he has shown us how such a man can die. The humility of Mr. Cobb would have shrunk from a public exhibition of his character and actions. But it appears to us, that the church is not sufficiently rich in such examples, to allow his death to pass, without an endeavor to draw the minds of men to a profitable contemplation of the principles, which regulated the actions of our departed brother. It is to those principles, rather than to the incidents of his life, that we wish to invite attention. These incidents are not remarkable. He was born in the town of Falmouth, now Westbrook, near Portland (Maine) on the 3d of November, 1798. His father died, when he was very young, and in March, 1802, he removed, with his mother, to Plymouth, (Mass.) Here he passed his childhood and youth, till 1814, when he went to Boston, as a clerk to Messrs. Ripley & Freeman. His mind was drawn to the subject of religion; and in May, 1818, he was baptized by the Rev. Dr. Sharp, and became a member of the Charles Street Baptist church. In February, 1819, he commenced business, with Mr. Gorham L. Freeman, under the firm of Freeman & Cobb, which, in 1824, became the firm of Freeman, Cobb & Co. In February, 1820, he was married to Miss Sarah, the daughter of Thomas Kendall, Esq. For some time previously to his death, his health declined. His strength wasted, till at length he was confined to his chamber, and, after several weeks of decay, he died, on the 22d of May, 1834, in the 36th year of his age. His widow, and an only son, survive him.

These are the principal facts of his brief history; but how long was that life, if it is measured by the amount of his activity, and usefulness! We will now endeavor to portray a few of the traits of his character, and to draw from his example some of the lessons which it ought to teach us.

Mr. Cobb resolved, at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere, which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the church, to any considerable extent, by his voice or by his pen. But God endowed him with very unusual talents for business. He had great activity, acute penetration into the characters of men and into the signs of the times, rapid decision, and unconquerable perseverance. He displayed, in the counting-room, some of the mental qualities, which made Napoleon the irresistible victor in a hundred battle-fields. As a natural consequence, Mr. Cobb accumulated property with great rapidity; and if he had chosen to devote himself to the narrow work of amassing wealth, he might, perhaps, if he had lived, have become a rival of Girard. But he justly regarded his talent for business, as an instrument, which he ought to employ for the glory of his Saviour. He felt it to be his duty to use it in earning money for the cause of God, on precisely the same principle, that it is the duty of the minister, to devote his talents for preaching to the service of the Lord Jesus. He accordingly, in November, 1821, drew up and subscribed the following very remarkable document:

“By the grace of God, I will never be worth more than \$50,000.

“By the grace of God, I will give one fourth of the nett profits of my business to charitable and religious uses.

“If I am ever worth \$20,000, I will give one half of my nett profits; and if I am ever worth \$30,000, I will give three fourths,—and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside. N. R. COBB.

Nov. 1821.”

To this covenant, he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point, which he had fixed as the limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,500, as a foundation for a Professorship in the Newton Theological Institution, to which, we may add, he gave, on various occasions, during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he had made, that when peculiar circumstances required him to retain in his possession more than \$50,000, he consulted judicious friends, whether he might do so consistently with the spirit of his pledge, provided that he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality, which cheered so many hearts, and gave vigor to so many institutions and plans of benevolence. It sprung from steady religious principles. It was a fruit of the Holy Spirit. He always felt, that God had bestowed on him a rich blessing, in enabling him thus to serve His cause. On his death-

bed, he said to a friend, in allusion to the resolutions quoted above, "By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me."

But Mr. Cobb did not satisfy himself with contributing money. Nor did he bestow his funds, with careless profusion, on every project which presented itself. His active mind, his sound judgment, and his searching penetration, were employed, in examining the plans which were proposed to him for his support. He must be satisfied, that the project was a wise one, before he would lend to it his countenance and aid. He served, for several years, as the Chairman of a Committee in Boston, to whom applications for charitable assistance were required to be submitted, before they were presented to the churches. He rendered important services to Zion, by rejecting, at once, some unwise projects, and on other occasions, by suggesting methods by which societies or churches could accomplish their objects, without soliciting contributions. The following extract of a letter is an excellent specimen of his sound sagacity, as well as of his true attachment to the Saviour's cause, and to the interests of the Baptist churches. We suppress the local allusions; but we fear, that the remarks will apply to many other cases:—

"I find here no special attention to religion. The congregations are small, and the meeting-houses poor. That of the Baptists is the best, and for the first time, almost, the most central; but there appear to be very few men desirous to do good as they have the opportunity. Half of the congregation nearly is from the boarding-houses, and their dining hour is 2 o'clock; but our Baptist friends are determined not to court the world, and therefore commence their afternoon service at half past one. The consequence is, they have a very slim congregation in the afternoon, and the regular members have the opportunity to compare their zeal with those who prefer their usual dinner to attending a Baptist meeting at such an unseasonable hour. ——— and ——— and myself attended in the afternoon at the Presbyterian house. All this is pretty much of a piece with the management of many of our Baptist friends in this part of the state. There was in the town of ———, a few years since, a Baptist meeting-house, built a mile and a half out of town, for the same laudable purpose of showing who would, and who would not, "*take up the cross*," and walk this distance, rather than attend elsewhere. But truth is mighty, and though pressed down, it prevailed. There was a call for a new house in the centre of the town. All said, it should be a Baptist house; but the brethren were afraid they should be seeking "*popularity*," and would not build in the centre. Then the Presbyterians took hold, and they built and prospered. The town increased, and there was again another call for a new house. As before, the Baptists were again preferred, but again this looked too worldly. The Episcopalians built, and the Baptists kept upon the outside, as before. O when will they get rid of affected hu-

mility, and heartily unite together in building up the Redeemer's kingdom."

The services of Mr. Cobb, as a member of numerous benevolent societies, were highly valuable. He was ready to aid all wise designs which seemed to have a claim on him, as a Christian, a philanthropist, and a patriot. His sympathies and liberality were not confined to his own denomination; but he justly felt, that as a Baptist, he could best advance the Redeemer's kingdom, by upholding Baptist interests and institutions. And among these, he thought it his duty to devote his chief attention, and the largest portion of his funds, to those, which seemed to him the most vitally important. While, therefore, he was the Treasurer of the Massachusetts Sabbath School Union; while he gave at least \$1000 to the Baptist General Tract Society; while he was an active member of the Baptist Board of Foreign Missions,—the EDUCATION CAUSE was, in his judgment, the main-spring of our whole system of means. To this cause he was principally devoted. The Northern Baptist Education Society was dear to him. He contributed largely to its funds. He was, indeed, one of its pillars; and when the Corresponding Secretary expressed to him, while on his death-bed, his sense of the great loss which the Society was about to sustain, Mr. Cobb replied, "God can raise up better helpers than I am." Various literary institutions, in different parts of the country, received his liberal aid. But the Newton Theological Institution was his favorite object. He was one of its founders and trustees. He labored, with untiring zeal, for its welfare. He devoted much of his valuable time to a personal attention to its concerns. He aided the Treasurer in his arduous labors, with judicious advice and energetic co-operation. He supplied funds, in critical exigencies, when other sources failed. The Institution has suffered, by his death, the loss not only of a munificent benefactor, but of a wise counsellor, and a steadfast friend. May God inspire others with a like spirit, who may sustain and enlarge the Institution which he loved till his heart ceased to beat.

For his excellent pastor, and for the church to which he belonged, he felt an ardent attachment. He was always ready to perform any service for the church. The lectures and other meetings of the church rarely missed his presence, amid the greatest pressure of business. He loved to aid his pastor in the inquiry meeting, and he rejoiced in the conversion of sinners. While absent on a journey for his health, he wrote thus to a friend in Boston:—

"I want to get back to Boston, to our Charles Street meetings. There is nothing here that will answer as a substitute for them. *At home* is the place for the enjoyment of piety, and fashion leads to anything but religion. Strange, that the concerns of to-day so fill our hearts, and are of so much importance, that the value of the soul, and the need of a Saviour, are hardly thought of here, except by those, who come with hearts in tune for the worship of God; and most likely, such persons will go away with less of religious

enjoyment and of hearty devotion to God, than they brought with them. So true is it, that the friendship of this world is enmity to God, and those who ought to be the most grateful to God for the blessings of this life, are the least so. Therefore,

“ Oh ! to grace how great a debtor
Daily I'm constrained to be.”

“ I hope to hear more of the blessed outpouring of God's Holy Spirit, and that in Salem there shall be as life from the dead.”

His temper was very placid. Though he was prompt and energetic, there was no impatient, fretful harshness. A friend remarks, “ I have been with him ten out of the fifteen years he has been in business, and I never saw him in a passion, nor heard him use a harsh word. A look of dissatisfaction from him was punishment enough to any in his employ. His mild reproof, ‘ you should have done so, or you should *not* have done so,’ expressed in the kindest manner, made the individual to whom it was directed, feel it ten-fold more than a severe reprimand.”

His affable manners, his talents, and his perfect integrity, won for him the confidence and esteem of all who knew him. In his last sickness, he said, “ I can put my hand on my heart, and say, I am at peace with all men. I do not know of a man, who would call himself my enemy.” Numerous expressions of attachment, made during his sickness and since his death, by men who were not specially connected with him, and who felt little sympathy with his religious principles, have shown how wide and strong was the sentiment of regard, which he had excited. So great was the confidence which was felt in him, by mercantile men, that he was selected as a referee, and assignee, so frequently, that he was obliged, at last, to decline such invitations.

He was a generous friend to many young men, whom he assisted in establishing themselves in business. A friend says,—“ Above all other distinguishing traits in his character, as a man of business, was his willingness to assist those who were unfortunate, or were industriously climbing slowly up. Nothing seemed to give him more pleasure, than to see such persons prospering and rising in the world. He was always prompt, and I have often heard him reprove others, by saying, “ My way is, never to leave a thing, till it is *finished*.”

He felt an affectionate concern for the welfare of those persons who were employed in his counting-room. In his last sickness, he said,—“ I wish I could see the young men in the store; but I am not able. Tell them, I die in hope, through Christ, my Saviour. I am happy, in the near approach of death. Tell them to devote themselves to Christ, if they would be prepared to die. Tell this to Mr. ——— and Mr. ———. Tell them that Christ is precious.”

Of his love for his friends and family, we need not speak. A more affectionate husband and father never lived. May God comfort the bereaved widow, and be the father of her orphan son.

The last days of Mr. Cobb's life were brightened by Christian hope. While he was able to converse, he expressed his humble

yet firm reliance on the Redeemer. He spoke, with grateful joy, of the Saviour's love and faithfulness, and of his desire to depart and be with Christ. From those Christian friends, who had the privilege of seeing him during his sickness, we have received a few notices of his last words:—

“ May 1. Mr. Cobb said, ‘ Well, —, I believe I am going to die ; but I think I am a Christian, and am ready to die. Within the last few days, I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world. I have enjoyed it as much as any one. God has prospered me. I have every thing to tie me here. I am happy in my family. I have property enough; but how small and mean does this world appear, when we are on a sick bed! Nothing can equal my enjoyment, in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ—*none* but Christ. Oh! how thankful I feel, that God has provided a way, that I, sinful as I am, may look forward with joy to another world, through his dear Son. Oh! what a glorious thought: only think, my dear brother; probably in a few weeks, at most, I shall be in heaven, in the society of those saints of God, Ensign Lincoln, brother Freeman, Martyn, Doddridge, Watts, Cornelius, Mrs. Judson, the apostles and patriarchs; but oh! above all, in the presence of Jesus Christ. Yes, I shall see him face to face. Oh! to be in heaven, in the presence of God and Christ, and the saints made perfect.’ He then repeated these lines, with a heavenly smile:—

“ Away from you heaven; that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet.”

“ On my saying, I hope we who have loved you here, will meet you there, he said, ‘ Yes, my dear brother,

“ You a little longer wait;
But how little, none can know.””

“ May 2. He said, ‘ I feel, that I am so near heaven, that I should hardly be willing to go back. Jesus Christ is the anchor of my soul, sure and steadfast. Live near to Christ—nothing is worth so much.’

“ To another friend, he said, ‘ Dear brother, I feel that I have got nearly where Moses was; and then repeated the verse in Watts,

“ Could I but climb where Moses stood.”

On repeating the last line, he said, ‘ I think I feel so: I think I can say with brother Lincoln, should I live to the age of Methuselah, I don't think I should ever find a better time to die.’

“ May 3. Having occasion to speak of some of his many deeds of charity, he said, ‘ Ah! it is by the *grace* of God, I have been enabled to do this. I feel to hang my naked soul on Christ, as a

poor sinner. He is all my salvation. Oh! I think he seems precious to my soul. The greatest evidence I have had in my life, that I am a Christian, is, that I have loved the society of God's people.' When mention was made of the mysteriousness of that providence which seemed about to call him away, he replied, 'Oh! it is all right. God saw, that Spencer, and Cornelius, and Mrs. Judson, could be spared, and he does not need me any longer.'

"May 7. He said, 'Dear brother, I have no transports, but it seems to me, that I do love the Saviour. He does seem precious, and my soul rests on him. I can hardly realize, that in three or four days, I shall stand before God in heaven. Still I feel that it will be so; and then I shall see all the holy angels, and all the prophets and apostles, and all the saints, and martyrs; and very soon I shall meet with all my Christian friends who are now upon earth, and it will be a glorious and delightful meeting.'

"May 12. Called on dear brother Cobb, and found him very weak. He remarked, that he was waiting, he hoped not impatiently. He said, 'I am very weak, but I think my soul rests on Christ. I thought, last night, when I had an ill turn, that I was about to be released.' While kneeling down to pray with him, he said, 'Pray that I may have patience to wait till my change comes, and, if it is God's will, that I may not have any great struggle with death. God has thus far dealt very graciously with me. Oh! he is good.' To a young sister, who came to his bed-side, he said, 'I have only strength to say, Live near to Jesus. You will soon follow me. You see here time and eternity brought very near together.' I asked him, How do you feel to-day, in prospect of going? He said, 'Peaceful. I am waiting. I am ready. If it is God's will, I hope he will let me go soon. I desire to be gone.'

"May 13. Br. Cobb remarked, 'I am most of all concerned, lest I should be impatient.' On being asked, how his mind was to-day, he said, 'I think my soul is resting on Christ. I think the Lord would not have brought me so far, to leave me to sink. I want to be gone. I think I cannot be denied.' He expressed great pleasure in a short prayer, which was offered by his bed-side.

"May 14. Found br. Cobb very feeble in body, but strong in faith, giving glory to God. He said, 'I did hope to have been released before this.' On being asked, Does the way seem pleasant? he said, 'I think it does, although there is some dread of the agonies of death; but I think it looks pleasant beyond.' On being asked, Can you rely on Christ? he said, 'Oh! he is all my hope. What could I do but for him?' Does he appear precious? He said, 'I think he does.' After a few words of prayer, he said, very emphatically, 'Amen.' I saw him several times after this, but he was unable to converse."

A short time before his death, he said to his wife, 'If anything shall be put on my coffin, let it be these words, "*Christ is my hope.*"' This was accordingly done.

Let us now turn from the death-bed of this servant of Christ, and consider a few of the lessons, which we ought to learn from his example.

1. It reminds us of the duty of every Christian, to serve the Saviour with whatever kind and degree of talent the Lord may have given him. The Saviour has displayed his wisdom and goodness by employing various instruments in the establishment of his kingdom on the earth. He requires every believer to live, not for himself, but for his Lord. He admits every Christian to the high privilege of sharing in the toils and rewards of his service. Every degree and variety of talent may be made useful. Every disciple of Christ may find his place, and contribute his share to the prosperity of the church, the glory of God, and the salvation of men. Not only the faithful minister, but the devout deacon, the brother who has the gift of prayer and exhortation, the judicious Sabbath school teacher, the affectionate visiter of the sick, the believer who possesses money, or the talent to procure it, and he, who, without either talents or money, can walk with God, and adorn the Gospel by meek and patient holiness,—may, each and all, be actively employed in promoting the one blessed cause. They are all needed; and if they were all thus engaged, the whole church would be a band of laborers for their Lord, all aiming at the same object, the universal spread of His kingdom; each happy in the consciousness of endeavoring to perform his duty, endeared to all the rest by the sense of mutual dependence, and the fellowship of kindred motives; all increasing their spiritual strength by pious labors; and none overburdened by the necessity of supplying the deficiencies of others. Such was the design of the church. Such, to a good degree, were the first churches. In the New Testament, the church is repeatedly compared to the human body, in which every organ has its appropriate function, the due performance of which is necessary to the health and comfort of the whole: Rom. xii. 4—8. 1 Cor. xii. 27. Eph. iv. 15, 16.

Mr. Cobb steadily acted on this principle. While he served the Saviour by personal activity, by his sound judgment, and by his skill in managing the temporal concerns of Zion, his peculiar talent was that of earning money; and he faithfully employed it for the glory of God. Why should not other Christians follow his example? Money is indispensably necessary for the promotion of the cause of God. Why should not Christians, who cannot serve him in other ways, devote themselves to earning money, to assist others in serving him? Why, for example, should not the merchant, or farmer, or mechanic, in America, consider it to be as much his duty to spend his life in labor to maintain a missionary in Burmah, as it is the duty of that missionary to go abroad, and preach the Gospel to the heathen? How blessed the privilege, too, of thus taking part in the great enterprise! If a Christian cannot be a preacher or a missionary himself, he may, by simply conducting his business on missionary principles, perform the service by proxy. Why should we not have, all over the land, multitudes of Christians, thus devoting themselves to the cause of God? How would the churches flourish if this spirit generally prevailed! How would the daily avocations of men be dignified and hallowed; and even the

love of money, so abject and perilous in its wonted tendencies, be exalted into a Christian virtue!

2. Mr. Cobb resolved, that he never would retain, as his own property, more than \$50,000. He thought this as large a sum as any Christian has a right to possess. He fully recognised the duty of the Christian, to provide for himself and for his family. He had no monkish notions about the merit of self-mortification and voluntary poverty. He believed, that God made us to enjoy the innocent pleasures of this life, as well as of that which is to come. His dress, his house and furniture, and his mode of living, were such as befitted his station in life, without either meanness or extravagance. But he, at the same time, felt, that no Christian has a right to hold more property than is necessary for the reasonable wants of himself and of those who are dependent on him. To retain any thing more, would, in his judgment, be robbing God and abusing our stewardship. How many Christians are there, in the United States, who are richer than Mr. Cobb; who have already more property than they need; and who, nevertheless, are eagerly toiling for greater wealth, and refusing, perhaps, more than a trifling pittance to the cause of God?

3. But Mr. Cobb did not wait till he had acquired \$50,000, before he began to devote his money to religious uses. It was in 1821, while he was yet young, and comparatively a poor man, recently established in business, that he resolved to give one fourth of the nett proceeds of his business to benevolent purposes. It was then uncertain, what would be his success; but he felt it to be his duty to begin then, with the resolution to increase the proportion, if God should prosper him. There are many Christians, who think that if they could accumulate a certain sum, they would then be generous. They say, that they must first make provision for themselves and their families, and then they will distribute their money liberally. Mr. Cobb did not act thus. He, from the beginning, gave a large proportion of his income, and trusted in God, that whatever should be necessary for himself and his family, would be supplied.

4. Mr. Cobb acted on a settled plan. He had established a principle, and he adhered to it. His benevolence was not an occasional overflow, at the impulse of excitement. It was a steady stream. He was strongly convinced that his plan was the best one, and he advised others to adopt it. He would not trust to his feelings. He said, that he sometimes gave money from principle, when, if he had consulted his feelings alone, he might have withheld it. All Christians ought to have a regular plan, and ought to appropriate a definite proportion of their income to the cause of God. It would make them more consistent. Some persons are very liberal at one time, and penurious at another, because they have no plan, and act at the impulse of feelings, which are dependent on health, on the weather, and on a thousand other variable causes. Such a system would increase their means of doing good, because they would regulate their other expenditures with a re-

ference to the consecrated fund. It would add to the pleasure of benevolence, because they would know exactly what they could afford to give, and would feel that they were expending a fund which belonged to the Lord.

5. Mr. Cobb resolved to distribute his money himself, while he lived. He has been heard to say, that he did not intend to have much money to dispose of when he should die. There is a very common delusion among Christians on this subject. They resolve, that, in their last will and testament, their money shall be judiciously appropriated to benevolent purposes. They thus appease their consciences, for their penuriousness while they live. This course is wrong and injurious. We must do good now, while we have the opportunity. "Withhold not good from them to whom it is due, while it is in the power of thine hand to do it. Say not unto thy neighbor, go and come again, and to-morrow I will give, when thou hast it by thee." Proverbs iii. 27, 28. We have no right to be useless while we live, because we mean to be generous when we shall die. There is, indeed, no generosity, in giving money, which we can hold in our grasp no longer. The rich Christian is not sure that he will have an opportunity to make a will. The cases have not been rare, in which men who intended to do good with their property, have died, suddenly, intestate, and their money has gone to enrich those who did not need it, or who would use it to oppose the cause of truth. But a man can make a more judicious and beneficial application of his money by a personal attention, than by his will. There is no security, that his designs will be fulfilled by his heirs and executors. Immense sums are, at this hour, entirely perverted from the purposes for which their pious donors designed them. Mr. Cobb resolved to be his own executor, and the forty thousand dollars which he gave away, during his short life, distributed, as it was, under the direction of his sound judgment, has probably done more good, than a half a million might have done, if he had bequeathed it in his will. It often happens, too, that a single dollar is of more importance at a critical exigency, than a hundred at a time of prosperity. Most of the institutions and interests among the Baptists are in urgent need of help. We have hardly a single well endowed seminary of learning; and almost all our benevolent societies are in the feebleness of childhood. Now then is the time to help them; and if all the money which will probably be bequeathed to them in the course of the next twenty years, were paid at this moment, it might accomplish more for the glory of God, and the happiness of man, than if its amount were increased ten-fold at the death of the donors.

6. Mr. Cobb believed, that to accumulate property for children is, generally, the readiest way to ruin them. We may, we hope, without an indelicate intrusion, say, that while he has made ample provision for the education of his son, he has not raised him above the necessity of personal industry. His son must, like his father, win his own way; and we doubt not, that if he shall live, he will demonstrate the wisdom of his father's decision. The Lord grant,

that he may possess, in a large measure, his father's spirit; that he may fill his father's place, in the church and in society, and may die, at last, like him, amid the blessings and the tears of thousands.

7. Mr. Cobb was an evidence, that a man may be most actively engaged in business, without losing the vigor of his piety. A man may live in the world, and yet walk with God. He may be found in the counting-room, or on the exchange; in the bank, or in the insurance office, without compromising his Christian principles, or dimming the brightness of his example. It is true, that these are places of temptation; but so is the cell of the hermit. There is danger every where, but every where there is safety to him who commits his ways unto the Lord. We must not run into peril; but neither must we fly from duty. We need Christian merchants, and physicians, and lawyers, and legislators, and magistrates, as well as farmers and mechanics. We need the influence of Christian example in all the departments of society, as leaven to pervade and purify the mass. Not the least of the services which Mr. Cobb rendered to the cause of truth, was his daily exhibition of the pure influence of Christian principles, by which he compelled the mercantile men, with whom he associated, to acknowledge and reverence the power of that religion which so obviously reigned in his bosom.

But we must close these remarks. The solemn admonition which we ought especially to receive, is, that we must all die; that, like Mr. Cobb, we may die young; and that it becomes us to do with our might, what our hand findeth to do. Let us inquire, too, how the loss which we have sustained shall be supplied. Who will occupy the vacant place? We may hope, that God means to bring good out of this bereavement, by arousing many Christians to an imitation of Mr. Cobb's example. If so, his death may prove a blessing to Zion. There is no doubt that many leaned on him, and made his liberality an excuse for their own neglect of duty. It must be so no longer. The institutions and interests which he fostered must now be sustained by other hands. Let all the friends of the Saviour rally round the ramparts of Zion. "Help, Lord, for the godly man ceaseth."

BEAUTIFUL EXTRACT.

"Trusting in the prophetic disclosures of revelation, the Christian will believe that all things on earth are tending to one grand absorbing termination of good, to them that love God, to them that are the called according to his purpose. These are the views with which he will contemplate this world—the views with which he will anticipate another. The faith of his Youth will be strengthened in his Age; and as the Pilgrim descends into the vale of years, the mellowed music of the waters of Eternity will float more sweetly on the winds of Time. And when the solemn summons shall arrive, and call him forever from the scenes of mortality, the light of his being will brighten as it sets, and he will hope to awake in the kingdom of God."

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

LETTER FROM MRS. WEBB TO HER PARENTS.

The following interesting extracts have been furnished us by Mr. Ebenezer Watson, of Albany, father of Mrs. Webb, for insertion in the Magazine.

Maulmein, June 23, 1833.

My dearly beloved Parents,

I write you from Burman shores, the spot to which my longing eye has been for years directed, where I have wished to bear the heat and burden of the day in my Lord's vineyard. I am among Christian friends, who love the Saviour, and love the work that he assigns them. I am surrounded by dark idolaters, groping their way to *death*. At a little distance from me is a cluster of native Christians, worshipping *One God*; a bright and cheering encouragement indeed to the faithful missionary of the cross.

A Missionary's Happiness.

I would not exchange for worlds the happiness I feel in the prospect of future usefulness here. Now, I am compelled to be useless, or nearly so. I cannot speak to these poor creatures, whose whole appearance is so calculated to prompt to active effort for their good. It will be years too before I can attain to much proficiency in the language;

as the Burman is entirely peculiar and very difficult to acquire. But should God spare my life, I may yet gather around me the Burman females, or go into their-houses, and spend my days in talking to them of a crucified Saviour. I may yet be permitted to refute their objections, to show them the vanity of their idol gods, to draw them from their heathen temples into the churches of Jehovah. Thus has God favored my beloved husband and myself. He has called his children from the home in which he had planted them, to find an unsettled abode on the other side of the world; and, to cheer them amid their privations, he sets before them the same glorious objects of reward for which his only Son toiled and suffered and died. Can we ask more? *May we* go about the earth with our Saviour doing good? He "had not where to lay his head." Shall we murmur if we are compelled to have a home of only a few months' duration.

Daily Employment.

I will give you some little account of our employments now, and as they will probably be. Our time of rising is at dawn of day. Domestic scenes occupy me mostly now, and will fully when we keep house, until seven. At seven, the missionaries all meet in one room, for family worship; after which we breakfast. From 8 to 9 we devote to our private

worship. At nine our teacher comes. We study with him until 12, with a short respite for a walk, when the weather will permit, at half past ten. At one we begin study again, and continue until half past three or four. We find an hour in the morning worth two in the evening, therefore retire early.

Native Christian Teacher.

Our teacher is an interesting man, faithful and intelligent—one of the native Christians. It is a pleasing fact, that the native Christians are immediately satisfied upon any point of duty, by being shown that the Bible says so. What a lesson to enlightened Christians!

Habits of Mr. Judson.

July 4th. Our intercourse with Mr. Judson is of a very pleasing nature. And we feel happy to be permitted in the least degree to take off the edge of his loneliness. It is affecting to hear his petitions for a long life, to labor among the heathen, mingled as they are with panting aspirations after heaven. He seems uniformly seriously cheerful. His days and nights are spent in a room adjoining the native chapel, where he spends all his time, except that devoted to meals (twice a day,) and exercise, and generally one hour or so of social conversation with some one of the mission families in the evening. He is confining himself as closely as possible to the completion of his translation of the Scriptures. His exhortations to us all to exercise, are practically enforced by his own example. He walks very

early in the morning, rain or shine; also after sunset. He told me that he had no doubt, that so much loss of health and life to foreigners in this climate, is owing principally to their negligence on this point.

I consider these opportunities of conversing, very valuable; and shall much regret parting with him, should we remove from Maulmein, as is most probable. But a missionary's life must be a life of sacrifice, from beginning to end. We leave our home, at our Lord's bidding, and we must walk in the path to which he points us. We are aiming to keep our hearts and minds free from bias, that we may go where we shall do most good. I trust this is what will actuate us both in our decision.

Degradations of Idolatry.

Last evening we walked to a pagoda, about a mile and a half from us. On the side we passed, were three statues, large as life, one at each end, representing a female, and a golden statue of Gaudama between them. I never saw any thing more hideous than they are. I could but groan in spirit, while I rejoiced in being a bearer of Heaven's free grace to the poor idolaters. Oh, my beloved parents, the gospel missionary is under no delusion, in leaving parents and friends, for the purpose of enlightening the heathen. It is a distinguishing honor to be thus called away. Rejoice then with us, that we are not now under your eye: with us praise God that we are in Burmah!

[A Journal of Mr. Bennett is necessarily deferred till next month.]

Operations of other Societies.

EXTRACT OF A LETTER FROM REV. DR. MARSHMAN TO THE EDITOR.

Serampore, Nov. 23, 1833.

My dear Christian Friend,

I avail myself of the Rev. Mr. Winslow's return, to send you a copy of the Appeal in behalf of the Serampore Mis-

sionary Stations, we sent home some months ago, not with the wish to divert the funds of the friends of missions around you from their proper objects, but with the hope of their bearing this part of the Redeemer's cause on their hearts, at the Throne of Grace, when they know its state and circumstances. Should your

noticing it in the American Baptist Magazine, tend to this object, in the opinion of those who direct it, you are welcome to do this in any way you think will most effectually answer this end. With ardent wishes for the success of your efforts in the Redeemer's cause,

I remain yours in the Lord,

J. MARSHMAN.

To the Editor of the Am. Bap.

Mag. June 23, 1833.

SERAMPORE MISSION.

JANUARY, 1833.

The subject of our present Appeal, is, the support of our MISSIONARY STATIONS; and the occasion of it is, that *our funds for their support are completely exhausted, and we must now go on with funds borrowed from a kind friend, until we receive fresh supplies from Europe.* If such supplies, indeed, are long delayed, we know not how we are to go on at all.

A few words will show that the exhaustion of our funds is not to be wondered at. When we received the liberal contributions which followed the publication of our former Appeal, the Mission had already contracted a debt, which it required no small portion of them to pay. Our expenditure has, in the mean time, increased; whereas, our local resources were but just beginning to improve a little, when a crisis of mercantile calamity occurred in Calcutta, which has involved us, and a great proportion of the European community in India, in the greatest difficulty. Messrs. Alexander and Company, and Messrs. Mackintosh and Company, two of the largest mercantile establishments in Calcutta, have both failed. In the former house, were deposited the funds raised by subscription for the support of the Jessore Schools, which amounted to about 7000 rupees. In the house of Messrs. Mackintosh and Company, were deposited the funds left by our late brother Fernandez, for the permanent support of the Dinagepore mission, which amounted to nearly 16,000 rupees, and a fund which was left in their hands to accumulate, until adequate to the support of the English Seminary at Delhi, and which amounted to about 8000 rupees. Some dividend will be received on account of these sums; but, for the present use of the mission, they are entirely lost; and as they produced 8 per cent. interest, and the Jessore and Dinagepore funds, at least, were in actual use, the loss is con-

siderable. Messrs. Mackintosh and Company likewise acted as bankers for the mission; and their failure has, on this account, been a great injury to us; for, when our funds at any time were exhausted, they have kindly allowed us to draw for the wants of the Stations, until fresh supplies were received: but now we are deprived of any such resource; and had not our friend, Mr. Gannett, obtained credit for us at the bank of Bengal, for nearly 9000 rupees, we cannot imagine how we should have been able to imagine the salaries of our dear brethren, which were then due.

Here follows a table, exhibiting the present state of the Serampore Missions, which embrace 17 stations; 10 subordinate stations in all, 27;—supplied by 24 European, and 23 native laborers.

If the preceding table be compared with that contained in the Appeal of 1830, it will be seen, that since that time, the Mission has been increased by four principal and three subordinate stations, and by seven European and East-Indian, and eight native brethren engaged in the propagation of the Gospel.

A considerable portion of this increase has been unconnected with any communication of the Gospel, where it was not before preached, as the increase of the laborers at Serampore, and the accession of the Calcutta station in the Lall Bazar and its dependencies. Still, even in them, an argument may be found, for the support of the mission, of great importance and weight. Whilst the fathers of the mission are fast declining in years, and in ability to labor as in former times, it has been a subject of much anxiety, that suitable persons should be found both to relieve them of the pressure of their burden when their strength was failing, and to succeed them when they shall rest from their labors. They rejoice greatly in what has been effected for the accomplishment of this object, and peculiarly in the manner in which it has been done; for the Lord himself appears to have wrought for them in the happiest manner, and without their moving in the matter themselves, unless it were by prayer. In Mr. Robinson, they rejoice, as a coadjutor of established character, and mature judgment and experience; whilst, in Mr. Leechman and Mr. Barclay, they recognize that devotedness and affection to the cause in which they have embarked, which their younger years afford reason to hope will make them long a blessing to the mission. They have come into the mission unsought, but we trust not unseent; and from a view of all the younger brethren, now connect-

ed with this work, in age ranging from fifty to twenty-three, those who have feared that the Serampore mission would fail from the want of suitable persons to conduct it, will perceive that now, at least, their fears are unreasonable; and those who were above such fears, will rejoice in having their confidence confirmed.

The increase of the Mission at Cawn-pore, and Chirra-pongee, is a clear increase to the cause of God. At Cawn-pore, indeed, a native preacher, connected with the Church Missionary Society, had been laboring, and still labors, in conjunction with the chaplain, in the propagation of the Gospel; but in the midst of such a population, and in so central a position, the addition of our brother, Mr. Greenway, must be considered any thing but superfluous. The station at Chirra-pongee is altogether a new point; for neither the place, nor even the nation or tribe to which it belongs, had ever been visited with the Gospel before. The Khassees are a mountain race, having a distinct language of their own, and differing entirely from the Hindoos, both in religion and manners. Their religion, indeed, appears to consist of nothing but some superstitious notions and usages. Although they believe in good and evil spirits, they seem to have no particular deities; and as their language has never been reduced to writing, they have no religious books to give authority to their superstitions. They are unfettered by caste. They are a manly race, and hold the falsehood and artifice of the people of the plains in great contempt. To take the Gospel to such a people is certainly a point gained; and it was peculiarly incumbent upon this Mission, since Dr. Carey had prepared and printed the New Testament in their language some years ago. For this purpose, he used the Bengalee alphabet; and for the translation, he had the assistance of a very intelligent woman, the widow of one of the Rajas or Chieftains of the country, and the Assamese Pundit, who, from its vicinity to his native province, had considerable acquaintance with the language. It is a great satisfaction to find that our young friend, Mr. Lish, is understood by the youth who come to him for instruction, when he reads this translation; which he can do from his acquaintance with Bengalee.

The importance of the Mission, however, does not depend upon its late increase, or greater efficiency, so much as upon the wide and interesting field of missionary labor which it has long occupied. Let any one glance at its stations from Arracan to Delhi, and he must be impressed with the importance of its existence and prosperity. The whole nation

of the Arracanese, the whole nation of the Assamese, the whole tribe of the Khassees, the whole Bengalee districts of Chittagong, Dacca, Burisaul, Jessore, and Dinagore, have not a person from whose lips they can hear the word of life, save the brethren of the Serampore Mission; and every other station that is occupied by them is manifestly of the most advantageous kind, for the diffusion of the Gospel throughout India. We interfere with the operations of no other body of our fellow-Christians. Indeed, for the most part, we are occupied with places and people whom no others have been able to touch.

We have still solicitations to extend the Mission, by sending out more brethren—particularly to Rungpore, (the adjoining district to Dinagore,) and to Lower Assam, where considerable assistance is promised for the support of schools established upon Christian principles. Our brethren in Dinagore, Assam, and Chirra-pongee, are occupying advanced posts, from which it is becoming every day more easy to stretch forward into Bootan, Manipore, Cachar, and, it may be, even into China itself.

We feel it impossible to believe, that any of our fellow-Christians can indulge a wish that either of the posts we occupy should be abandoned, or that the inviting fields which are before us should continue neither cared for, nor touched. All who pray with the heart, "Thy kingdom come!" must surely wish us God speed; and if they do, we pray them to extend to us help, according to the ability which God hath given them.

The object we keep before us, is not the occupation by us of certain places, but the propagation of the Gospel throughout India; and it is our desire and prayer, that our present stations should, in time, need no help from us, but be so established that we may leave them to themselves, and go further amongst the heathen. We shall not linger at any particular place, so as to waste our funds there when they are no longer needed.

When the Report for 1832 is completed, we believe it will appear, that, during that year, between seventy and eighty persons have made a profession of their faith in Christ, by baptism, under the ministry of the brethren connected with this Mission. We long to see greater things than these. That we may see them, and have it in our power to gladden our fellow-Christians by the report of them, we again entreat their generous support and their prayers. Some of us cannot expect long to continue here. Oh let us see the good of our beloved Zion

before we go hence! The rest of us are feeble to sustain the weight of this charge. Brethren, we crave your help!

W. CAREY,
J. MARSHMAN,
W. ROBINSON,
JOHN MARSHMAN,
JOHN MACK,
JOHN LECHMAN.

DEPARTURE OF THE MISSIONARIES TO BURMAH.

Scenes of surpassing interest have been witnessed in Boston, since the last number of our Magazine went to press. Who has not sympathized in the universal sorrow awakened by the recent death of Lafayette, and shared in the patriotic pleasure of the ever-memorable Fourth of July? But on the scale of eternity, what is the death of Lafayette, to the fate of perishing millions of idolaters, who die daily, by thousands, in their sins? Or, what is the deliverance of our nation from British servitude, by the war of the Revolution, to the redemption of Burmah and her sister kingdoms from the deeper bondage of the soul to superstition and sin, by means of the Gospel of Christ? We do not slight the former, when we say that Humanity as well as Religion has a stronger interest in the latter; and that the events connected with the recent departure of *eighteen* missionaries to the East, have closer and more extensive relations with the happiness of mankind, than the solemn pomp of funeral eulogy, or the festivities that celebrate the anniversary of our Freedom.

LAST WORDS OF THE MISSIONARIES.

On Wednesday, P. M., June 25th, a meeting was held in the Rev. Dr. Sharp's meeting-house, in Charles Street, at which the Rev. Mr. Wade preached, and the Karen and Burman converts addressed the crowded assembly. Mr. Wade's text was 2 Thess. iii. 1, 2. *Finally brethren, pray for us, &c.*, in every point of view, a most appropriate one, and strongly enforced by reference to the actual circumstances of the Burman Mission. He showed, in various particulars, I. the *need* of such prayer, and II. the *encouragement* to such prayer. The remarks of the converts, Ko Chet-thing, and Moug Sway-moung, interpreted by Mr. Wade, tended, in a powerful manner, to deepen the effect of the sermon, as did also the prayers, and especially the singing of the Burmese Hymn. What, indeed, was wanting on this occasion, to convince the

most sceptical of the necessity, the practicability, the disinterestedness, and the success of the missionary enterprise? If any thing—tell us—for we cannot now conceive of it.

On the following Saturday, at 4, P. M., Mrs. Wade, according to previous appointment, met the ladies of the city and vicinity, in the Rev. Mr. Hague's meeting-house, Union Street. By what we have heard of this meeting, and seen of its effects, we incline to believe that nothing of the kind has ever before made so deep an impression.

On Sabbath afternoon, June 29, Mr. Wade delivered his last discourse in this country, at the Rev. Mr. Malcom's meeting-house in Federal Street. His text was 1 Cor. vii. 29. *But this I say, brethren, the time is short.* From which he illustrated, in an impressive manner, the brevity of time to do the work for eternity, especially in evangelizing the dying nations of idolaters. On this generation devolves the immense responsibility of sending the Gospel, to *all the men of this generation. Thirty years will change the inhabitants of the globe, and all who die unconverted, pass beyond our reach and rescue forever!* How little is this realized in our habitual thoughts! The generation *now* in Burmah is almost another from that on the stage when Judson first set his foot on their shores!

THE PUBLIC DESIGNATION.

The evening of the same day, was appointed for the public designation of the missionaries in the Rev. Mr. Stow's meeting-house, at Baldwin Place. At 7 o'clock, notwithstanding the weather, that spacious building was crowded to excess, above and below; hundreds *standing* through the whole service, and hundreds retiring from the house, because there was not even a place left where they might stand. To be present among those thousands, on such an occasion, once in a life, were to stamp that life with an impression to which language is not equal. What, then, must have been felt by each of those missionaries? By their relatives and friends? By those angels who rejoice over one sinner that repenteth, and whose prophetic thoughts would connect this preparatory hour with the repentance of myriads in a distant clime, and age after age? We did not wonder therefore to hear Dr. Wayland's address open with a confession of the inadequacy of speech, to do justice to the thoughts and feelings that fill the soul to overflowing at such an hour. And while listening to his lofty, bold, beautiful, and we may add emphatically, *scriptural* delineation of the objects, qualifications, and duties of a Christian missionary—a delin-

eation that made every other object and character than that of the Christian dwindle into utter insignificance in the comparison—we felt as did Peter on the mount of glorious vision, “It is good to be here!” And the thought more than once occurred to us, how would the late venerable BALDWIN have enjoyed this scene!

The Address of Dr. Wayland occupied an hour and a quarter. The instructions by Dr. Bolles, were superseded by a brief explanation to the audience of the several fields to which the missionaries were designated; after which, prayer was offered by Dr. Sharp, and farewell addresses given by Mr. Wade and the native converts. The first prayer was offered by Dr. Comstock, father of one of the missionaries, and the last by Dr. Wisner, Secretary of the American Board, three of whose missionaries were present with our fifteen. The music was appropriate and beautiful; the last hymn, which we give to our readers, was written for the occasion by Mrs. Sigourney.

Native land!—in summer smiling,—
Hill and valley, grove and stream;—
Home! whose nameless charms beguiling,
Peaceful nursed our infant dream;—
Haunts!—to which our childhood hasted,
Where the earliest wild-flowers grew;—
Church!—where Christ’s free grace we tasted,
Graved on memory’s page—*Adieu!*

Mother!—who hast watched our pillow,
In thy tender, sleepless love,
Lo! we dare the crested billow,—
Mother!—put thy trust above.
Father!—from thy guidance turning,
O’er the deep our way we take,—
Keep the prayerful incense burning
On thine altar, for our sake.

Brothers!—Sisters!—more than ever
Are our fond affections twin’d,
As that hallowed bond we sever,
Which the hand of Nature joined.
But the cry of Burmah’s anguish
Through our inmost hearts doth sound;
Countless souls in misery languish,—
We would fly to heal their wound.

Burmah!—we would soothe thy weeping;
Take us to thy sultry breast,
Where thy sainted dust is sleeping,
Let us share a kindred rest.
Friends!—this span of life is fleeting,
Hark!—the harps of angels swell,
Think of that eternal meeting,
Where no voice shall say,—*Farewell!*

The whole service was of a most touching and hallowed character.

We were struck by the remark of Mr. Wade, that while he regarded the prayers of Christians in this country as indispensable to the success of the mission, he could not but fear, that prayers *such as he had sometimes heard*, would avail them or their offerers little. The fervor of love, the expectancy of hope, and the persevering constancy of faith, were the spiritual qualities wanted. Could they not be obtained?

In the farewell of Ko Chet-thing and Moun Sway-moung there was a simplicity and pious warmth, that went at once to the heart. They were grateful for the unspeakable blessings of the Gospel which had been sent to them when in darkness; and happy alike, that they had been permitted of God to see the land where the seed grew; that they were now about to return to plant and rear the tree of the Gospel in Burmah; and that they could hope hereafter to meet their Christian friends of America, in heaven.

SAILING OF THE MISSIONARIES.

Wednesday morning, July 2, the Missionaries, (Mr. and Mrs. Comstock, Mr. and Mrs. Dean, Mr. and Mrs. Vinton, Mr. and Mrs. Howard, Mr. and Mrs. Osgood, Mr. and Mrs. Wade, Miss Gardner, and the Eastern Converts, together with Dr. Bradley and wife and Miss White, missionaries of the A. B. C. F. M.) after appropriate exercises, took their departure from Boston in the ship Cashmere, Capt. Hallet, for Amherst, in Burmah.

It was a sublime yet melting scene. The vessel and wharf were crowded by deeply sympathizing friends and spectators. On board the ship, prayer, equally appropriate and fervent, was offered by the Rev. Dr. Sharp, and two hymns sung from Winchell’s supplement. Then came the last words of affection, the last pressure of the hand, the last embrace! Many tears were shed. The missionaries alone were tranquil and joyous. To Heber’s Missionary Hymn, sung on shore, they responded in the ship, in Smith’s, beginning—“Yes, my native land, I love thee, &c.” in all the glow of self-denying sensibility. Shall we ever forget their faces, as they then appeared, though we see them on earth no more? Can we refuse them our prayers?

Account of Moneys, and other articles, received by the Treasurer of Newton Theological Institution.

1833.

Nov. 8. Of Worcester County Bap. Char. Soc. in clothing, by Rev. O. Converse, Treas.	\$8,12
J. W. of Framingham,	1,00
Dr. Chandler Smith, Princeton,	2,00
Juv. Ed. Soc. Hartford, 10 pair cotton sheets.	

Scituate Dorcas Ed. Soc.—3 comforters—2 bed-quilts—1 pair of sheets—1 pair of pillow-cases,—12 collars.	
Female friends in Bap. Ch. in Hardwick and Ware, bedding valued at	21,67
Dorcas Society of Charlestown—1 bed-quilt.	
Female friends in Brookfield,—1 bed-quilt—1 comforter.	
2d Bap. Ch. Lowell, by M. Shepard,	25,00
Eunice Nichols,	10,00
A friend,	5,00
Female Benev. Soc. Cambridge,	37,53
Framingham Ed. Soc. by W. Nixon,	25,00
Friend in Bridgewater, by bro. Lockwood,	3,00
M. Shepard, Salem, for building Professor's houses,	100,00
Westley Balch, Medfield, do. do.	10,00
Seth Mann, Randolph, do. do.	50,00
T. Hancock, Cambridge, do. do.	10,00
J. Bacheller, Esq. Lynn, do. do.	250,00
Dr. Wales, Randolph, in part of subscription, for building do.	50,00
Nathaniel R. Cobb, Brookline, for building do.	500,00

☞ The money collected by Rev. A. King, toward establishing a 3d Professorship, not included in the above.

Cambridge, June 5th, 1834.

LEVI FARWELL, *Treas.*

Account of Moneys received, in donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from June 16 to July 16, inclusive, 1834.

From Miss Helen Tracy, <i>Treas.</i> of Asso. of ladies in Newburyport, to assist the Bengal Christian School Soc.	\$13,50
Avails of jewelry, handed to Mrs. Wade, in Baltimore and Fredericksburg,	2,89
Bible Class of young men of 1st Bap. Sab. School, in Providence, for support of a male child in Burmah, per Albert N. Arnold, Sec.	25,00
Miss Mary D. Willard, for the Aux. Soc. in Harvard, by Rev. Mr. Hathorne,	13,00
Monroe Co. N. Y. Bap. For. Miss. Soc. by A. G. Smith, Tr.	1000,00
Bap. Conv. of Connecticut, by J. Brown, <i>Treas.</i>	739,42
Hartford Fem. Miss. Soc. 2d payment for support of Abigail Davis, a Burman girl, by J. Brown, Esq.	25,
	<hr/> 764,42
St. Helena, S. C. Bap. Ch. per A. G. Smith, <i>Treas.</i> of Gen. Com. of Charleston, S. C. Bap. Asso.	30,
Miss Perrys, per do.	20,
	<hr/> 50,00
Contributed in 1st Bap. Ch. in Philadelphia, after a sermon delivered by Mr. Wade,	154,
Roxborough, Pa. For. Miss. Soc.	42,75
Camden, N. J. Ch.	19,76
Lower Dublin Ch.	10,
Collection at annual meeting of Union Bap. Asso. of Philadelphia and vicinity, after an address by Mr. Wade,	70,36
These five items by John Mulford, <i>Treas.</i>	<hr/> 296,87
Mrs. Kincaid, of Washington city, by J. Putnam,	1,00
Miss Barnes, of Hingham, for the Burman Bible,	4,62
A few friends of the Bap. Ch. in Canton, Mass. for support of Lucinda Gill, a Burman girl,	25,
Bap. Ch. in Canton, for Bur. Miss. by F. Crane,	10,
	<hr/> 35,00
Children's cent subscriptions in Savannah Bap. Sab. Sch. for support of schools in Burmah, in a letter from Thomas Dowill, <i>Treas.</i>	10,00
For. Miss. Soc. of Oliver St. N. Y. Bap. Ch. by Rev. S. H. Cone,	1000,00
\$500 of this sum is the annual subscription of Messrs. W. & B. Colgate, for the support of Mr. Kincaid and Moug Ing.	

Mrs. A. Ripley, by hand of Rev. B. Stow, 2d payment for support of a heathen child, named Mary Ripley,		20,00
Female Karen Society of Fairfield, N. Y. for support of Ko Chet-thing, a native teacher, among the Karens,		5,00
Mrs. Olive Dow, for Karen Bible, by Rev. W. Dean,		1,00
Bap. Ch. in Madison, N. Y. for Bur. Miss. by Rev. W. Dean,		26,53
Proceeds of a lot of jewelry, consisting of jet drops, rings, knobs, chains, &c. &c. collected by Mrs. Wade,	132,69	
Proceeds of a second hand watch, in the collection to Mrs. Wade, for Karen Tracts,	3,50	
	<hr/>	136,19
A friend to Missions for Bur. Miss. by Rev. Dr. Sharp,		1,00
Two collections in 1st Bap. Ch. Brooklyn, N. Y. when Mr. Wade was present, for Bur. Miss. by E. Lewis, Treas.		50,00
Mrs. Eliza Tower, Waterville, N. Y. by Mrs. Wade,	20,	
A few friends, by Mrs. Wade,	12,12	
Boy's Miss. Soc. in Boston, to aid in support of a native preacher, by Rev. J. Wade,	5,11	
Mrs. D. B. L. Wade—the same having been given her as personal presents, and of which she generously now makes a donation to the Burman Mission, adding, in a note accompanying the same, "And truly I <i>feel</i> that it is more blessed to give than to receive,"	200,	
This disinterested and self-denying female has also paid into the Treasury \$23,52, proceeds of jewelry contributed specially for her benefit,—which sum was reported in Magazine, No. 205. Besides these liberal donations, Mr. and Mrs. Wade have paid, from their own limited funds, <i>all</i> necessary articles of outfit for their return to Burmah, the field of their future labor and toil.		
Rev. J. Wade, missionary, in aid of the Bur. Miss.	300,	
A lady of Boston, for the support of a native preacher in the care of Rev. Dr. Judson and Rev. Mr. Wade, by Mrs. Wade,	120,	
A lady of Boston, for the Bible in Burmah, by Mrs. Wade,	1,	
A Sab. Sch. in Richmond, Va. entrusted to Mrs. Wade, and by her committed to the Board, for the Burman Mission,	7,09	
Charlestown Juv. Miss. Soc. M. R. Wyman, Sec. by Mrs. Wade,	7,	
Contributed to Rev. J. Wade,	1,	
Jewelry and gold beads, collected by Mrs. Wade, and sold for	7,50	
do.	<hr/>	680,82
do. by G. S. Comstock,		1,50
Solon Jenkins,		2,00
Fem. Miss. Soc. in 4th Bap. Ch. in Providence, to educate a Burman child, by Mr. Morey,		6,25
A. Thomas, Esq. of Richmond, Treas. of Virginia Bap. Miss. Soc. \$500 for Bur. Miss. and \$583,99 for Gen. Purp.	1083,99	
Miss Phebe Jackson, Treas. of Miss. Soc. of ladies in the 1st Bap. Ch. in Providence, annual payment to support Ko Thah-a, a native preacher, at Rangoon,	100,00	
Mr. S. M. Osgood—collected by him,	13,69	
Malden Female Bur. Bib. Soc. Mrs. Merriam Styles, Treas.	17,15	
Mrs. George Homer, \$3,00—friend in Roxbury, 50 cts.	3,50	
John M. Bruce, Treas. of For. Miss. Soc. of 1st Bap. Ch. and Cong. in N. Y. Aux. to Bap. Board of For. Miss. S. J. Drake, Sec.	425,00	
Samuel Huggens, Treas. of Pa. Bap. Miss. Soc. it having been contributed by Sanson St. Bap. Fem. Soc. for Promoting Evangelical Missions—		
For Burman Mission,	200,	
For Indian Missions,	100,	
Per Mary Dagg, Sec.	<hr/>	300,
Mon. Con. of Prayer in 5th Ch. in Philadelphia, for support of a Burman preacher,	65,	
New Market St. Bap. Ch. in Philadelphia, for Bur. Mission,	35,	
	<hr/>	100,
	<hr/>	400,00

A sister in Bap. Ch. Exeter, N. H. by Rev. J. N. Brown,		2,00
Rev. S. Blanding, Columbia, S. C. with the following note— “ Enclosed; you have <i>fifty dollars</i> , which is, in all probability, the last effort of an aged sister of our Church, Mrs. Ann Taylor, for Bur. Miss.”		50,00
Bap. Ch. in Leicester, Mass. 1st payment to support a Karen boy, named John Wayland Greene, by Rev. J. H. Vinton,		15,00
Miss Martha Whiting, Principal of the Fem. Sem. in Charlestown, Mass. \$18,00 of which is from the members of her Bible Class, and \$10,00 from members of other classes in her Sab. School,		60,00
Collection at Hector, N. Y. \$13,72—Jacksonville, N. Y. \$4,53, by Rev. G. S. Comstock,	18,25	
Contributed to Mrs. Comstock, in Brookline, Mass.	4,62	
	<hr/>	22,87
By slaves in a colored congregation in Great Ogechee Bap. Ch. Bryan Co. Ga. by T. S. Clay, Esq.		1,75
Miss Lunt, for Burman Tracts,		5,00
A few friends in Hingham, for Bur. Miss.		3,75
Lake George Bap. Asso. by A. Barton, Cor. Sec.		5,00
Collection at Jacksonville, Illi. after an address on Lord's day, May 4th, by Rev. J. M. Peck, of Rock Spring, Illi. for Tracts and Bibles in Burmah,		25,00
Palmer Townsend, Esq. Treas. of Utica Bap. For. Miss. Soc.		220,00
Rev. D. Tinkham, of White Creek, N. Y. Treas. of Bottskill Bap. Asso.		64,59
Framingham Fem. Mite Soc. Miss M. Cláyes, Treas. to support a Burman youth, named Charles Train,	25,	
Framingham Juv. Soc. for Bur. Schools,	9,	
A female friend,	5,	
	<hr/>	39,00
By Rev. C. Train,		
Dea. John Smith, Cincinnati, Sub. Treas. for the West, as follows—by the hand of N. S. Johnson, \$5,00—E. Church, Indiana, by E. Hutchens, \$10,00—6th St. Bap. Ch. Cincinnati, Rev. S. W. Lynd's, at Mon. Prayer Meetings, \$56,97, for Bur. Miss.		71,97
Bur. Fem. Ed. Soc. of 6th St. Bap. Ch. in Cincinnati, for Burman schools, Mrs. C. Smith, Treas.		126,
J. Thomas, Harrisburg, Indiana, at Mon. Con. held at his house, by L. Thomas,	3,25	
Rev. Alfred Bennett, agent, in part of his collections in the West,	450,	
A friend in Brown Co. Ohio, by N. S. Johnson,	3,75	
A friend to missions in Ind. by M. Fairfield,	5,	
S. Haycraft, Elizabethtown, Ky.	1,	
Col. C. Johnson. Ky.	5,	
Winsor Bap. Ch. Morgan Co. Ohio,	2,	
	<hr/>	470,
Fem. Soc. of Industry in Enon Bap. Ch. in Cincinnati, for support of a native preacher among the Karens,	30,	
P. Webb, of Montgomery Co. Ohio, for W. Kincaid,	2,	
	<hr/>	699,97
Hudson River Bap. Asso.	114,34	
Shaftsbury do.	72,59	
1st Bap. Ch. in Troy, N. Y.	32,	
	<hr/>	218,93
By Rev. S. H. Cone, New York,		
Mr. John Ripley, Boston, of Rev. Mr. Stow's church,		10,00
Fem. Miss. Soc. of the 2d Bap. Ch. in Richmond, Va. by Mrs. Mary W. Taylor, Treas.		100,00
		<hr/>
		H. LINCOLN, Treas.

TO CORRESPONDENTS.

The leanness of our Missionary Register this month is owing to the want of room. We have several Communications on hand, to which we shall give attention as soon as possible. A Review of Mr. Williams's Sermon in our next. Several Literary Notices are necessarily postponed till our next Number, to give room for the notice of *instar omnium*, the Comprehensive Commentary.

LITERARY NOTICES.

THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE, &c. &c.

Edited by Rev. WM. JENKS, D. D.; re-edited and adapted to the views of the Baptist denomination, by Rev. JOSEPH A. WARNE. Brattleborough: Fessenden & Co. Boston: Shattuck & Co. pp. 830. Royal 8vo., with maps and engravings.

This great work was projected some time since, and we hail the appearance of the first volume with feelings of the purest and deepest pleasure. We rejoice that the original preparation of it was intrusted to the hands of a Christian and a scholar like the Rev. Dr. Jenks, who has executed it admirably. We rejoice, also, that a work so valuable has been adapted to the simple, and, as we believe, primitive views of the Baptist denomination. We especially rejoice that the publishers have been enabled to engage in this, one so well qualified for the labor of revision, and so intimately acquainted with the Scriptures, as the Rev. Mr. Warne, a man in whose faithfulness, accuracy, soundness of views, and deep interest in the promotion of true religion, we entertain the strictest confidence.

We regret that the limited space of our columns will not allow us an opportunity to give an extended view of the work, and go into a full examination of its peculiarities, but we intend to take it up at a future time, and present some extracts from the rich stores contained in its pages. That it does possess decided advantages over all other Commentaries, must be obvious to every one, as it condenses in its pages the substance of Henry's and Scott's Commentaries, together with Scott's marginal references entire, and elucidatory notes from a long list of other Commentators on the sacred volume, among whom, we are glad to notice the names of our own Gill, Carson, Ripley, and others deeply versed in the study of sacred literature. Indeed, it would hardly be possible to combine more advantages than are centered in this volume, which we think admirably adapted to the wants and views of our great and growing denomination.

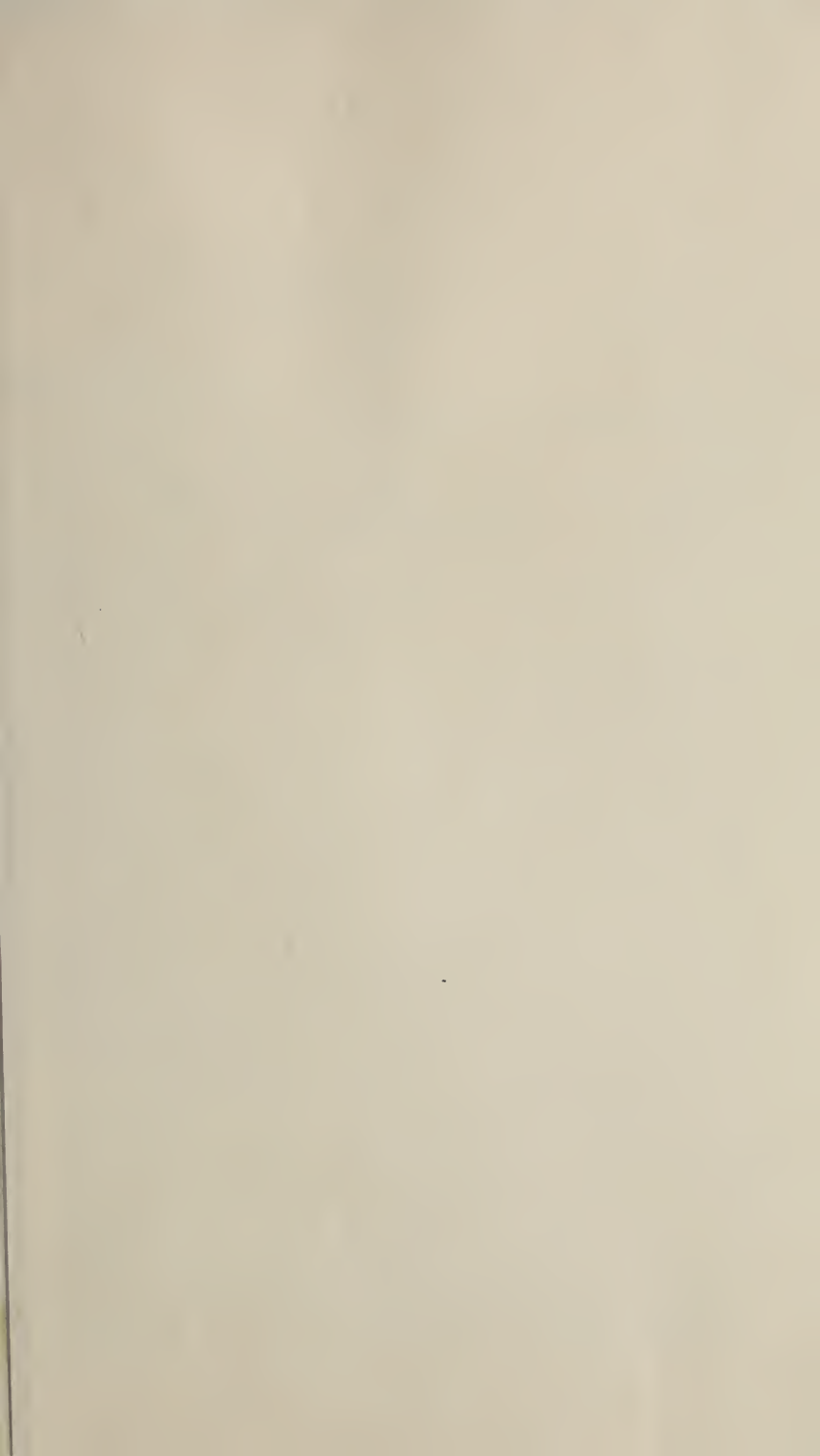
We are happy to assure our friends, that no compromise of views, no sacrifice of differences, however minute, has been made in this Commentary. In regard to these points, we will copy a few words from the Preface of Mr. Warne. "The

editor takes pleasure in thus publicly saying, that in no single instance have the publishers objected to make the alterations he suggested, and so far have they been from desiring that any compromise should be made, that plates from some pages have been cast, where the alterations have not extended to more than two or three words, and possibly indeed to no more than one. It was indeed to avoid almost the possibility of compromise, that two [distinct] editions of the work have been printed. * * * * *It is confidently believed that no point connected with what is peculiar to the Baptist denomination has been left unguarded;* and when it is considered, that on no points but those, do Baptists differ from Henry, Scott and Doddridge, there can be scarcely a doubt but that the denomination in general will feel (if the work of the Editor has been faithfully prepared,) that they have now a Commentary in the reading of which they are sure to find what will fan the flame of love, and satisfy the appetite for truth; and this without that diminution of their enjoyment, which they were accustomed to meet, in reading the same authors, arising from their mistaken views of a Christian ordinance in its mode and subjects."

When we consider, therefore, the correct and Christian view which Mr. Warne has taken of the subject, and the originality and combined advantage of this Commentary, together with its cheapness and adaptation to the wants of our community and age, we think that its circulation will be extensive, and that it will do much for the promotion and extension of the inestimable truths of the gospel. It may be said to combine the deep piety of the 17th century, with the improved biblical criticism, and enlarged missionary spirit of the 19th.

Having adverted to its cheapness, we would merely remark that it contains over 800 pages, printed on good paper, and in excellent style, on a type which unites clearness with compression, and contains many finely executed maps and engravings. The present volume, on Matthew, Mark, Luke, and John, containing more matter than three common 8vo. volumes, is afforded at the low price of three dollars,—thus placing it within the reach of all. We trust that many will avail themselves of the opportunity of possessing a work which may be left by parents as a rich heirloom to succeeding generations.

☞ The Editor having ascertained that a Literary Notice inserted last month, is regarded as a departure from the settled purpose of the Board of Missions, not to make the Magazine a vehicle for the discussion of Slavery, takes this opportunity of saying, that nothing further on that subject will be admitted.







For use in Library only

For use in Library only

I-7 v.14

American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4806